(a)

St. Paul's Prayer for Israel:

A SERMON;

WITH

Supplications upon ſelect occaſions; Admonitions to Friends; a Confeſſion of Faith, with a Covenant to be taken by ſuch as would turn to God by true Converſion, intended for publick profit, and commended to the peruſal of his reſpective Relations.

By *RICHARD MOORE*,

A poor Labourer in the Goſpel, but an unfeigned Lover of all that ſerve the Lord in Sincerity.

Epheſ. 6. 24. *Grace be with all them that love our Lord Jeſus Chriſt* ἐν ἀφθαρσία, *in incorruption*, i. e. *in ſincerity.*

Galat. 6. 16. *And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God.*

LONDON,
Printed for the Author, 1677.

TO

My much honoured Friend,

Mr. William Colmer,
of *Warwick*, Grace,
and Peace.

SIR,

TUlly *the* Prince of Orators, *called* Gratitude *the greatest, yea the Mother of all* Vertues. *On the contrary,* Unthankfulness *hath been accounted the* Vilest of

Maximam imò Matrem omnium Virtutum. Ingratum si dixeris omnia.

Vices; *and indeed to an ingenuous Nature, nothing can be held more unjuſt, then not to record a Kindneſs, ſo as to return ſome teſtimony of it, to mention it at leaſt, though a man were unable to make amends for it.*

Now (Sir) *the friendly Aſpect I have obſerved from your ſelf to mewards, and the Cordial Reſpects my* Relations *have found from your Family, doth engage me to this Gratitude: and not onely Commands*

mands me, but even Encourageth me to Devote, and Dedicate to your Self, this Plain Sermon, Prayers, Familiar Admonitions to Friends, *together with a* Brief Paraphraſe upon the Lords Prayer, *to your* Patronage; *notwithſtanding the Commonneſs of the* Matter, *and the Meanneſs of the* Stile. *I have read of* Artaxerxes *a* Prince *of* Perſia, *that* he thought it as well beſeeming him to accept of ſmall things from others, as to Plutarch.

beſtow great things himſelf: *So I hope your Serene Mind will accept this ſmall* Preſent, *though there be Droſs among the Ore. The* Moon *hath her ſpots whileſt ſhe wadeth in this Planetary World; and who can expect to be fully perfect in this his Pilgrimage? It is enough, though we* Phil. 3.12, 13. *have not yet attained it, if we have it in our Eye, and hope for it in the end, and in the mean time are reaching forth head, and hands, and the whole body*

to

to lay hold of the price proposed. ἐπεκτεινόμενοι.

I am assured you are not affected with Rhetorical *flourishes, wherewith some* Flatterers *foul their Epistles, fitter for Players, and Parasites, than for Friends that desire to deal faithfully. Onely give me leave to tell you,* Great are the hopes that your Friends and Family have of you, and the Country is affected with your Prudence, Affability, Clemency, and Civility. *Now if*

2 Cor. 10. 18.

if you add Holineſs *to this* Humanity, *God Almighty will Commend you, and be your exceeding great reward.*

It may ſeem no ſmall diſadvantage to you, that you are preſented to us, as upon the Stage, in an Age ſo degenerate, wherein ſo many are led by Example, rather than Precept; and are carried by Cuſtome, *rather than by* Conſcience. *Alas! with many Religion is become not onely a matter of meer form, but*

even

even of contempt and ſcorn; Ezek. 36. 1.
and for a man to be Pious, Iſa. 59. 15.
is to become a prey.

It is ſaid, that in a Country of Affrica, *the Natives have pendulous lips like Dogs Ears, raw, and ſore, and ſuch as are handſome are pointed at, as Monſters. So now ſuch as refrain from Common Sins, are counted ſtrange ſpectacles with us: Have not New coined Oaths been accounted choice Oratory Obſcene talk, witty ingenuity, and youthful effeminateneſs* *Munſter* in his *Coſmogragby.*

nateneſs onely a formal frolick, too much in faſhion. Oh! how many men ſometimes even of ſober Converſation, and honeſt baſhfulneſs, (not being willing to be eſteemed ſingular) have been brought by bad Example to ſacrifice to the Shrines of Venus *or* Bacchus, *and hereby have made themſelves uncapable of doing ſervice to God, or their Country.*

——*Pudet hæc opprobria nobis,*
Et dici potuiſſe, et non potuiſſe refelli.

Through

Dedicatory.

Through Divine aſſiſtance (Sir) *and a refined Education, you have hitherto eſcaped happily out of theſe ſnares that lead to the Chambers of death. Shall I ſay with the* Poet,

Ex meliori luto finxit præcordia Titan? *Juvenal.*

Syrenum vôces, et Cerces pocula noſti. *Horace.*

Surely I may the later. Oh! It is an ineſtimable Bleſsing to be born of godly Parents, and to be bred up by a Bathſheba, *a* Lois, *or a* Monica: *and no ſmall* Prov. 31.1. 2 Tim. 1.5.

Mercy

Mercy *to Match into a* Virtuous, *and* Religious Family.

Magnum eſt Dei beneficium pios nanciſci Parentes, ac preſertim Matrem quâ penè tota filiorum Educatio dependit. *Alapide.*

For though it be not impoſſible for a man to ſpoil thoſe more noble impreſſions received by a mature and matutine admonition, yet he that walks conſtantly in the fear of God, and carefully and conſcientiouſly watcheth over his own heart, will be able to eſcape theſe ſnares, nets, and bands.

Eccles. 7. 26.

Noble Sir, *as this ſeemeth to have been your pri-*

primitive happineſs, ſo ſet your heart to improve it, to the glory of God, in growing up as a generous Plant in the Churches Garden, and bear and bring forth fruit according to your holy Culture; ſo it will go well with you, and happy ſhall you be, for your Wife will be a fruitful Vine by the Walls of your houſe, and your Children like Olive Plants round about your Tables. By this means, You will partake of the upper and nether ſprings

Pſal. 128. 3, 5, 6.

of

of Divine Indulgence, find ſuch incomparable ſweetneſs in Communion with God, and have ſuch raviſhments wrought in your Soul in the ſolemn uſe of his Sacred Ordinances, as will far exceed that frothy and flaſhy joy that men take in Corn, and Wine, and all other Creature-Comforts.

To this purpoſe, ſee it in the Epiſtle to the *Gentleman's Calling*.

The Lord hath ſent me this day with a poor Preſent *in my hand, and I hope not without much fervent Love in my heart towards*

towards your Family, *which I hope will become a* Seminary *of real* Sanctity, *wherein will be held forth to the life, the Faith of God's Elect, and the Knowledg of the Truth which is after Godliness.* Tit. 1. 1.

Now that you may ſtand perfect and compleat in all the Will of God, and at length lay hold of eternal life, I ſhall pray for you, that God would count you worthy of his Calling, and fulfil in you the good pleaſure of his goodneſs, and the Col. 4. 12.

work

2 Theſſ. 1. 11, 12.

work of Faith with power, that the Name of the Lord Jeſus Chriſt may be glorified in you, and you in him, according to the grace of our God, and the Lord Jeſus Chriſt.

I ſhould here have broken off, but that I have one main Concern to commend to your ſerious Thoughts; viz. *The needful, yet the too much neglected Duty of* Prayer *in many Families; a buſineſs that ſanctifies all our Affairs; and ſuch as forbear the perfor-*

1 Tim. 4. 5.

mance

mance of, debar themselves of Prosperity in their habitations. Job 8.5,6.

The first news we hear of St. Paul *after the Lord had opened his heart, was,* Behold he prryes: *As though he never prayed before, because he did not do it with fervency. He that will run his Christian race aright, must wrastle with God in Prayer. He must be a* Jacob, *before he can bear away the Name of* Israel. Acts 9.11. Gen. 32. 24.

That was a choice Priviledge that the Israel *of God had of old, to have* God *so nigh unto them in all that they called upon him for.* Deut. 4. 7. *Hence* Moses *counts it a* non-such Nation. *Oh! to have the King's Ear is no small* Honour; *all his followers cannot promise themselves this favour, onely a few of the* Court *that he countenanceth: Yet every true Christian though condemned, and discountenanced*

ced by men, yet hath Gods *Eye, and Ear.*

Ariſtippus *the* Philoſopher *fell down before* Dioniſius, *and kiſſed his feet when he preſented his* Petition; for (*he ſaid*) he hath ears in his feet: *But never can a* Penitent Soul *lie proſtrate at* Gods *feet with prayers & tears, and go without an anſwer.*

Plutarch. Habet aures in pedibus.

Dead-hearted Prayers indeed, have no promiſe of a Bleſſing from God: they even ſeem to beg a denial:

Qui timidè rogat docet negari. *Seneca.*

but fervent Prayer *failes not of its efficacy. The*
Jam. 5. 16. *Lord who requires it, will*
Pſal. 50. 15. *ſurely requite it; He is a*
Heb. 11. 6. *Rewarder of ſuch as diligently ſeek him, and never ſaid to the Seed of* Jacob,
Iſa. 45. 19. Seek my face in vain. *The Lord ordinarily prevents his* People *with the* Bleſſings of his Goodneſs,
Pſal 32. 5. *before they call, he will*
Iſa. 65. 24. *anſwer; and whileſt they are yet ſpeaking, he will hear; but is ever better to them than their* Prayers.

Seneca

Dedicatory.

Seneca *ſaith, that* Alexander *gave a poor man that craved his Charity, a whole City. And* Plutarch *reports of him, that when* Perillus *his Favourite begged of him a Portion for his Daughter, the King appointed* 50 *Talents to be given him:* Perillus *ſaid* Ten would be ſufficient. Alexander *anſwered*, Ten were enough for *Perillus* to ask, but not enough for *Alexander* to grant: *So God is pleaſed ſometimes*

Seneca de B. mf. b. 2. ch. 15. Non quæro quid te accipere deceat ſed quid me dare.

to give more than his People ask, that it may be looked upon not onely as an Act of Mercy, *but as an* Act of Honour. I will be (*ſaith God*) *as the dew unto* Iſrael. *It is ordinarily our backwardneſs, and baſhfulneſs, our faithleſneſs, and faint-heartedneſs, that hinder good things from us. We ſtop our mouths when we ſhould open them; and ſtay Gods hands, when he is ſtepping in to our help. We either ask, and miſs, becauſe we ask*

Hoſ. 14. v. 5, 8.

Pſal. 8. 10.

Jam. 1. v. 6.

ask amiſs, or elſe omit the duty in whole, or in part. Theſe are the bolts that debar us of many Bleſſings from above, and are a great cauſe why godlineſs is decaying, and even dying in many Families, and Divine Wrath is powred out upon perſons and places prayerleſs: Why? They call not upon God's Name. Jer. 10. 25.

Whereas The Lord is nigh to ſuch as call upon him in truth: *and forward to* fulfil the deſires of ſuch as fear him. Pſal. 145. 18, 19.

Mr. *Secker* in his *Non-ſuch Profeſſor.*

A Reverend Divine ſaid, it was obſerved of ſome Families in his time, That there were more Oaths heard there in a Day, than there were Prayers made in a Year. *But I hope I may ſay,* Sir, *of Yours,* There are more devout Prayers made in a day, than oaths heard in a year. *Sure it muſt needs be a good Aire to breathe in, that is thus perfumed with* Prayer. *Oh how fitly doth it ſerve to ſhut the heart from ſin,*

and

and enlarge it in the Service of God. I have read of a Young Gallant *that would not go forth in the Morning without Prayer, yet afterwards would go into bad Company, and frequent places of debauchery, and would usually say,* Now Devil do thy worſt. *It ſhould ſeem this man reſted in* Prayer *as a Charm, or Spell, reſiſted not the Tempter, but run upon the Occaſion of Evil; and ſo might ſoon be vanquiſhed.*

Chri-

Chriſtians are commanded to watch and pray, *that they fall not into temtation*; *to* continue in prayer; *to keep their hearts cloſe ſhut againſt ſecular diſtractions, and* Satanical *ſuggeſtions, and to* abſtain from all appearance of evil. *It is ſaid, the Devil being asked the reaſon* Why he took poſſeſſion of a Woman, while ſhe was a Spectator at an Enterlude or Play? *he readily anſwered*, Inveni illam in fundo meo, I found

Matth. 26. 41.

Col. 42.

1 Theſſ. 5. 22.

found her in my own ground. *Probably, had she been employed in the* Duty of Prayer, *he had not thus prevailed over her.*

Satan's *Habitation is said to be an* empty houſe, *empty of Grace, and of the Spirit of Supplication, ſuch a Heart is the Devil's Dwelling; and there is not a better Expedient to diſpoſſeſs him, then* prayer. *He can no more endure the Duty, than the* Tyger *can* Math. 12. 44. Mark 9. 29.

Math. 7. *can the ſavour of ſweet Odours. This is the ordinary means appointed us for the obtaining the* Promiſes; *and without it, we can expect nothing of God.*

Now would we ſpeed herein, we muſt lift up

1 Tim. 2. 8. *pure hands without wrath, or doubting, with a purpoſe to depart from all iniquity, Our hearts muſt firſt be put in tune, that they may keep time, and yield attendance to the whole*

whole Duty: they must be fixed on God, and fetch'd in from their outstrayes, and turned upside-down: The Sanctified Soul *with all its Faculties joyning in the service; which must be acted by the Spirit of Grace and Supplication, framed by a right Rule, and directed to a right End.*

Psal. 108. 1.
Psal. 103. 1.
Zach. 12. 10.
Joh. 15. 7.
1 Cor. 10. 31.

Let Prayer *thus performed,* Sir, *be the* Key *to open the Day, and the* Lock *to shut up the Night,*

so

ſo you will lie down in peace, and awake in ſafety,
Pſal. 46. 7. *for the God of Jacob will be your refuge.*

Now the Lord direct
1 Theſſ. 3. 13. *your heart in the Love of* God, *and eſtabliſh it unblameable in Holineſs before him at his coming with all his Saints: that*
2 Theſſ. 3. 5. *perſevering in Prayer, and a patient waiting for his Son's appearance, an entrance may be adminiſtred to you abundantly, into the everlaſting Kingdome*

Dedicatory.

dome of our Lord Jesus Christ. Which shall be the hearty prayer of 2 Pet. 1. 11.

Wethcrock-hill. September.

Your humble Servant,

Richard Moore.

Licensed,

June 27. 1677.

Ab. Campion.

Romans Ch. 10. V. 1.

Brethren, my hearts desire and prayer to God for Israel is, that they may be saved.

THE great Doctor of the *Gentiles*, calls himself a debter both to the *Jews* and *Greeks*, and could set light by his losses and liberty, might he but gain some of each sort to God by the Gospel. To this end, he disputes in the precedent

Ch. 9. v. 30, 31. Verſes of a two-fold Righteouſneſs; the firſt of the Law of Works, the ſecond of that of Faith in the Mediator. He maintains, that a righteouſneſs of works is too weak to juſtifie a ſinner before God; that only the righteouſneſs of faith in Chriſt was the proper medium for their ſalvation. This the *Gentiles* through free Grace in their effectual calling acquired, the *Jews* through obſtinacy and unbelief rejected, whilſt they ſtumbled at

1 Pet. 2. 6. that tried *corner ſtone, elect and precious.* Now to remove all prejudice that the *Jews* might have againſt his Perſon for this his Aſſertion, St. *Paul* by an elegant *Prolepſis*, or by anticipa-

ticipation, seeks to gain them to a good opinion of him. The Text is the Answer of a tacite Objection, which might thus be raised; What then *Paul*, do you bear ill will to your Countrey? No such matter, Brethren, my hearts desire and prayer to God for *Israel* is, that they may be saved. The two first Verses are the Preface to the ensuing Discourse, and contain in them several particulars. 1. A Christian Compellation, Brethren, 2. An expression of his ardent affection in prayer, my hearts desire and prayer. 3. The Subject to whom he directs his supplication, and that is, to God. 4. The Object of it,

Iſrael. 5. The End, ſalvation. 6. The Cauſes, they are my Brethren by profeſſion, Countreymen by Nation, or Kinſmen by natural generation; they are *Iſraelites*, God's people, his firſt-born children, to whom appertains the Covenants, the Law and the promiſes. Laſtly, they have an ardent zeal to promote the Glory of God; for all theſe reſpects the Apoſtle prays to God for them; not to Angels, to which no divine Worſhip is due; nor to Saints, who when dead, are ignorant of the Church's Concerns, and cannot hear, or help ſuch as ſue unto them, but he prays to God for them, who is the only

Jer. 31. 9.

Col. 2. 18.

only hearer of prayers.

See here a good pattern for the imitation of every godly Pastor; not in *Saul*, as he was a *Pharisee*, but in *Paul* the Apostle, who was more zealous now in preaching of Christ, than he had been before in persecuting him, and *behold he prays*, as if he had never prayed before; his prayers whilst he was a *Pharisee*, were not of that prevalency with God, being not poured out by the Spirit of prayer. Phil. 3. 14. Acts 26. 11. Acts 9. 11.

A description of Prayer.

And from hence you may gather, how all our prayers ought to be grounded: They must proceed from the unfaigned desires of the sanctified soul to God, through the

merit and mediation of Chriſt, in the Spirit, for things agreeable to his Will, in a ſenſe of our wants, and in aſſurance that he will hear us. See it in St. *Paul's* example: His deſires are ardent, his prayers fervent, ſincere, ſpiritual; to the God of the Spirits of all Fleſh, for his peculiar people, and upon the moſt important buſineſs, their ſalvation. *Brethren, my hearts deſire and prayer to God for* Iſrael, *&c.*

Spiritual Mercies.

From the perſons to whom the Apoſtle here ſpeaks, *viz.* his beloved *Romans*, called to be Saints, and whoſe faith was then ſpoken of in all the World, you may obſerve,

Rom. 1. 7, 8.

1 Doct. *That all true believers are Brethren.*

But the general point I purpose to handle, is this,

2 Doct. *That the salvation of the* Israel *of God, ought to be the unfaigned desire, and fervent prayer to God, of every faithful Pastor.*

See it first in the Prophet, *Oh that the salvation of Israel were come out of Sion*; and in Christ, the great Pastor of the Sheep. *Father, I will that they also whom thou hast given me, may be with me, to behold my Glory.* Isa. 14. 7. Joh. 17. 24.

In the illustration of which point, I am to shew you,

1. What is meant here by the *Israel* of God.

2. Whoſe duty it is thus to pray, and unfaignedly to deſire.

3. What I underſtand by the ſalvation here prayed for.

4. Why it is ſo.

And having reſolved ſome Doubts, I ſhall conclude all with Application.

1. By the *Iſrael* of God is commonly meant in Scripture the *Jews*, who are called the
Exod. 19. 3. *Houſe of Jacob*, and the *Children of Iſrael*, of whom conſiſted the viſible Church before the coming of Chriſt in the Fleſh; and they were ſo called from *Jacob*, who had the Name given him of God,
Gen. 32. 28. (*Iſrael*) ſignifies a Prince of the ſtrong God, or one that had

had a Princely power with the mighty God; for by wrestling with him, *Jacob* went away a Victor, and from him his posterity had the Name of *Israel*; and hence it is that God is called the *God of Israel*, the *hope of Israel*, Jer. 14. 8. the *King of Israel*, the *eternity of Israel*, 1 Sam. 15. 29. the *holy One of* Israel, the *light of* Israel, the *valiant of* Israel, Cant. 3. 7. Rom. 11. 25. Isa. 5. 19.

2. It is taken for the visible Church of God, consisting of believing *Jews*, and *Gentiles*, *Peace shall be upon* Israel; called also by the Apostle, the *Israel of God*, Gal. 6. 16. Psal. 124. 1. Psal. 125. 5. 5

3. It is taken for a holy Christian, though a *Gentile*, which

which from his heart worſhippeth the God of *Iſrael*, *an Iſraelite indeed, that is without guile*, and in this ſenſe I take it chiefly in the Propoſition; for the Apoſtle ſpeaks of a two-fold *Iſrael*; 1. One after the Fleſh, outwardly. 2. Another after the Spirit and Faith, inwardly: *He is not a Jew who is one outwardly, neither is that Circumciſion which is outward in the fleſh, but he is a Jew who is one inwardly, and Circumciſion is that of the heart, in the ſpirit, and not in the letter: Now in every Nation he that feareth God and worketh righteouſneſs, is accepted of him.*

Joh. 1. 47.

Rom. 2. 17, 18.

Rom. 2. 28, 29.

Acts 10. 35.

2. Whoſe duty it is thus to pray, and that is, every faith-

Pſal. 28. 9.

faithful Pastor ought to make it his hearts desire, and prayer. Jer. 31. 7. Acts 20. 32.

Thus St. *Paul* prays for the *Romans* incessantly, for the *Ephesians*, *Philippians*, and for the *Colossians*, Col. 1. 7, 9. So *Epaphras*, a faithful servant of Christ, always laboured fervently for them in his prayers, that they might stand perfect and compleat in all the will of God; and he had a great zeal not only for them, but also for *Laodicea* and *Hierapolis*. Indeed our Apostle had a great care of, and poured out prayers for all the Churches; as it was said of *Calvin*, He was no otherwise affected towards the Churches of Christ, though remote, than

Rom. 1. 9. Eph. 1. 16. Phil. 1. 9. Col. 4. 12. V. 13. 2 Cor. 11. 28

Beza *in the Life of* Calvin.

than if he had bore them upon his shoulders, and would sigh out his *usque quo Domine*, for the distressed Churches. Yet when I say, that this is the duty of every faithful Pastor, it is not to exclude any Christian people, who have not only this gift, but also the
1 Cor. 12. 7, 25. Grace given them of God, to this end, that they might edifie the Body of Christ, and each member might take care
Jam. 5. 16. of the whole, and pray one for another, that they might be healed, or saved (as the vulgar Translation hath it.) Thus our unfaigned desires must be breathed forth in fervent and effectual prayers;
Εὐδοκία. the original word in the Text put

put for the hearts desire, is the same that is used to express the eternal Love of God to the Elect, in predestinating them to the adoption of Children by faith in Christ (who is the desire of all Nations) and doth by his Grace most fully answer and satisfie all their desires, *Psal.* 145. 19. *Psal.* 20. 4, 5. and fulfil their Petitions.

Eph. 1. 5.
Psal. 145. 16 19.
Haggai 2. 7.

3. By Salvation in this place, I take it not simply for common safety, or deliverance from dangers, or enemies from without, but for Glorification begun here by Grace, remission of sins, Sanctification, Regeneration, Adoption, belief in Christ, and obe-

Exod. 14. 13
Psal. 3. 8.

Heb. 2. 3. obedience to the Gospel, *which brings salvation*, and estates Christians in an *inheritance incorruptible, and undefiled, that*

1 Pet. 1. 3, 4, 5. *fadeth not away, reserved in the*

Eph. 1. 5, 11. *Heavens, for such who are kept by the power of God through faith unto salvation.* I take it then not privatively only, for deliverance from evil, but positively, for a supply of all good; it is a big-bellied mercy, and is very comprehensive, containing much in a little, *magnum in minimo.*

Multum in parvulo.

The first Reason of the point is drawn from the relation betwixt Pastor and People.

1 *Reas.* 1. They are spiritual Fa-

1 Cor. 4. 15. thers, to beget a Church unto

to Christ by the Gospel, and to exhort, comfort and charge every one, as a Father doth his Children; and what Parent would not pray for the prosperity of his Children, who are a part of themselves. 1 Thess. 2. 11

2. They are Nurses, to tend and take care of the Church; as a Nurse cherisheth her Children with Milk, so Ministers are to feed the Churches Children with the sincere Milk of the Word, and to impart not only the Gospel, but their own souls. Hence they are called Shepherds, to foster the Flock of Christ, and no good Shepherd but seeks the safety of his Sheep. 1 Thess. 2. 7, 8. Mat. 9. 36.

3. They

1 Cor. 3. 6. 3. They are Planters, to plant and water the Lord's people. Now Prayer is as the latter rain to the Corn, and the influences of Heaven to the Plants, without which no truth, growth, or increase in Grace, neither of Glory.

2 Cor. 5. 20. 4. They are Ambassadors, to pray and beseech you in Christ's stead to be reconciled to God, sure then they ought to pray for you; there is an Emphasis in the Original, for the word of action signifies the Office, to shew that such should be men of action.

πρεσβευομεν.

1 Cor. 3. 9. 5. Labourers together with God, and Husbandmen, who sustain the hardest labour in plowing and sowing, in heat and

and cold, to mind you of plowing up the fallow ground of your hearts.

6. Builders, to build you up a ſpiritual Houſe and Temple, an Habitation, to God through the Spirit; and to attempt this work without prayer, is to build without Lime, and Sand, to work without tools. 1 Cor. 3. 10.

7. Brethren, to love you, long after you, to live and die with you, and to pray that your love may abound more and more in knowledge, and in all judgement, that ye may approve the things that are excellent, and that ye may be ſincere and without offence till the day of Chriſt. You Phil. 1. 8, 9. 2 Cor. 7. 3.

1 Theſ. 2. 19 are our hope, our joy and crown of rejoycing, in the preſence and at the appearance of Jeſus Chriſt at his coming; and ought we not to pray for you then?

Reaſ. 2. 2. Becauſe prayers proceeding from the deſires of the ſoul, are very prevalent with God for a peoples ſalvation; and we ſhould do all that we are able, that hath reſpect hereunto. The trueſt pourtraiture of a man's ſpirit, is to be taken from his deſires in prayer, which proceeding from the heart of man, affects the great God.

Vide Reynolds *on the Paſſions, p.* 162. Hence holy men have had moſt aſſurance of acceptance in their approaches to God,

in

in regard of the inward longings of their souls after him, a testimony of their unfaigned love to him, who searcheth the heart, and knoweth the mind of the spirit. Great is the power of such kind of prayer, for the staying of God's punishing hand towards his people: One calls it, *Clavem qua Dei penitralia apperiuntur, & rerum divinarum ducem & lucem*; The Key of God's Treasury, and the guide to God. When *Moses* prayed for the salvation of the *Israelites*, God saith unto him, *Let me alone, that I may destroy them*: His prayer held the Almighty's hand; it bound him that is omnipotent, and

Rom. 8. 26, 27.

Jamblicus, 5th Book, c. 27.

Exod. 32. 10, 11, 14.

Ligat Omnipotentem, vincet invincibilem.

overcome him that is invincible. Oh how much may a whole Nation, a particular Congregation, even a private person, be beholding to one of God's Favourites, who have his ears open to them. Prayer hath not only been instrumental to save in sickness, and in sorrows, *Psal.* 118.6. *Psal.* 61.2. but even in sufferings it hath wrought salvation, and it was ordained of God, as a means to obtain what we desire.

Jam.5.15. Phil.1.19.

3. Because Prayer proceeding from the desires of the heart, makes much for the Glory of God, which ought to be dear to us, and it is our duty by all means to promote it;

it; but the ſalvation of the *Iſrael* of God makes much for his Glory. This was a great motive to *Moſes*, in his affectionate prayer for that common ſalvation of *Iſrael*; The *Egyptians* will ſay, *The Lord was not able to bring this people into the Land which he ſware unto them, therefore he hath ſlain them in the Wilderneſs*: And *Joſhua* in his complaint, when the enemy prevailed; *The Canaanites, and all the inhabitants of the Land, ſhall hear of it, and ſhall environ us round about, and cut off our Name from the Earth, and what wilt thou do to thy great Name.* How much more doth it make to the Glory of God, that his *Iſrael* be

Num. 14. 13. 16. 21.

Deut. 9. 28.

Joſh. 7. 9.

eternally ſaved. Our Apoſtle out of his ardent zeal for God's Glory, in the calling and converſion of his Countreymen, could even wiſh himſelf accurſed from Chriſt, not from his Spirit and Grace, for this had been his ſin, but from the Comforts of Chriſt: And ſhould not we, ſince the Glory of God is ſo much concerned in it, make the ſalvation of our Brethren, our hearts deſire, and prayer.

2 Cor. 11. 29 4. Becauſe the more aſſurance any Paſtor or Profeſſor hath of his own ſalvation, the more he diſcerns it his duty to have endeared bowels of affection towards his Brethren, whether they be ſuch as are

ſo

so by Nature, Nation, or Profession. Such will wish, Oh! that they that begat me, Oh! that all my Brethren were born of God, Oh! that all [my Acquaintance and Kindred, even the whole Countrey, were in near communion with Jesus Christ, Oh! that even mine enemies had that enmity removed, that stops them in the way of salvation; and as St. *Paul* answered *Felix*, so I wish that all that hear me this day, were not only almost, but altogether Christians, and in a state of salvation. *Brethren, my hearts desire and prayer to God for you is, that you may be saved.* Act. 26. 29.

Object. *But were not the* Israelites *at this present time separated from Christ, and cut off from communion with his Body, the Church, and so excluded from salvation? How then could the Apostle thus pray?*

Answ. There was a remnant at this present time, according to the election of
Rom. 11. 5. Grace, and for these doubtless it was the Apostle's duty to pray.

2. Their casting off was but for a time, till the fulness
Rom. 11. 25, 26. of the *Gentiles* shall come in, then they are to be called again, and all *Israel* shall be saved.

Object. 2. *But is it the part of Pastors to pray for the salvation*

on of their respective Congregations, or for the Church in general, since there are many Hypocrites and Reprobates in it?

Answ. Though we may not pray for all men, or mankind collectively, and in the gross, yet distributively or severally we may; for we are exhorted to make supplications, prayers and intercessions for all men, of all kinds, *Jews* and *Gentiles*, bond and free, faithful and Infidels, friends and enemies; the Apostle instanceth in Kings, which were at that time persecutors of the Church, yet must be prayed for: Because God excludes no sorts or conditions of men, from the means of salvation, and

1 Tim. 2. 1, 2

See the Annotations on the Bible upon this Text, v. 4.

and he would have all men ſaved, as appears by his revealed Will in the Goſpel. Since therefore we know not the ſecret purpoſe of God, concerning any individual perſon now living in the Church, we ought in charity to pray for them, not knowing any particular man's eſtate, nor God's eternal purpoſe and good pleaſure concerning him, nor that he hath ſinned the ſin unto death. Mat. 12. 31.

Uſe 1. Such Paſtors are reproved as Impoſtors, who make not the ſalvation of the *Iſrael* of God, the matter of their hearty prayers. It is ſaid of our Saviour, that he offered up prayers with ſtrong Heb. 5. 7.

cries

cries and tears, which condemns all dead, heartless performances in this kind.

1. These are Physitians of no value, that seek not to strengthen the diseased, neither to heal that which is sick, or bind up that which is broken. Ezek. 34. 3, 4

2. Foolish Shepherds, who eat the fat, cloath themselves with the fleece, but take no care to feed the flock, to fetch home straying sheep, or to carry the lambs tenderly in their arms. Zac. 11. 15, 16.

3. These are Parents, that give stones instead of bread, and scorpions instead of fish. Luk. 11. 11.

4. Nurses, that have dry breasts, and a miscarrying womb. Hos. 9. 14.

5. Hus-

5. Husbandmen, that sowe the wind, *Hos.*8.7.

Mat.7.26. 6. Foolish Builders, that build upon the sand.

1 Cor.3.6. 7. Absurd Planters, that water not what they have set or sown. *Dives* in Hell was more affectionate towards his Brethren on Earth, who would not have them come to that place of torment, *Luk.* 16.24.

1. It is their sin. The Prophet, though the people had dealt unjustly and ungratefully with him, yet saith, 1 Sam.12.23 *God forbid, that* I *should sin against God, in ceasing to pray for you*: He would not neglect his duty, although the people had neglected and slighted him.

2. A

2. A punishment from the Lord will fall upon his wealth, for doing the work of the Lord negligently; he will require and recover his gifts from such as thus misuse or abuse them; the evil and idle servant had his Talent taken from him; and the idle shepherd is threatned that his arm shall be dried up, and his right eye darkned. Jer. 48. 10. Mat. 25. 28. Zec. 11. 17.

Use 2. *of* Information. What we must do for the *Israel* of God, if we would be instrumental in their salvation: Our parlies and pleading with God for them in prayer, must come from the genuine desires of the heart, which are as the wings of the soul, whereby Isa. 26. 8. 9.

it

Pſal.25.1. it is lifted up, and ſoareth aloft to the Lord, with ſtrength of affection, and earneſt expectation, to reap Iſa.45.19. the fruit of our lips, and the fulfilling of our deſires. But

1. Something is requiſite in reſpect of the perſons that pray.

2. Something in reference to our prayers themſelves.

1. God will be ſanctified Iſa.1.15,16. by all ſuch as draw nigh to him, expecting ſalvation from him; therefore our perſons 1 Tim.2.8. muſt be holy, if our performances be pleaſing to God; we muſt lift up holy hands, Jam.4.8. holy hearts, and affections.

Iſa.61.1. 2. We muſt be humble, meek, and lowly: The Lord will

will hear the desire of the humble, he will prepare their heart, and cause his ear to hear, and he will beautifie the meek with salvation. When *Abraham* parlied with the Lord to save *Sodom*, he remembred he was but dust and ashes. Psal. 10. 17. Gen. 18. 27.

3. They must be such as fear God, and are sincere in his service, who requireth truth in the inward man, and is nigh to such as call upon him in truth, and ready to fulfil the desires of such as fear him; surely his salvation is nigh them that fear him, God will be favourable to such, hear the least whipser of their hearts, and fulfil all their desires. Psal. 51. 6. Psal. 145. 18. Psal. 85. 9.

4. The

4. The perſons of ſuch muſt be imputatively righteous, and pardoned, for God
Joh. 9. 31. heareth not ſinners, *i. e.* impenitent ſinners, who live in ſin, and delight in ſin. *The*
Prov. 15. 8. *ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight;*
Pſal. 66. 18. *if* I *regard iniquity in my heart, the Lord will not hear me.*

2. Make God's Will to be the rule of your prayers, and ask not things ſinful or unſeaſonable; many ask and miſs,
Jam. 4. 3. becauſe they ask amiſs, they fail either in the matter, manner, or in the meaſure; only ſuch as ask according to the
1 Joh. 5. 14. Will of God, he heareth them.

Beatus ille qui habet quicquid vult,

vult, & nihil malè vult; Blessed is he that hath what he will, and wills nothing but what he should; and can say with *Luther*, *Mea voluntas, Domine, quia tua*; My will, Lord, because thy will.

See it in Luther, *in his Prayer for* Myconius.

2. Let the Promises be the matter of your prayers: Thus the Kingly Prophet, *O Lord God, the word thou hast spoken concerning thy servant, establish it for ever, and do as thou hast said.* 2 Sam. 7. 25.

3. We must not think to come immediately to God, but in the Name of Christ our Mediator, who saith, *Whatever ye ask the Father in my Name, ye shall receive.* Joh. 14. 13, 14.

Mat. 21. 22. 4. Such as would prevail with God in prayer, for Covenant-mercies for the Church, muſt pray in faith, and with much fervency. Faith is the foundation of prayer, and prayer the fervency of faith, for there is no true prayer without it; the original word for prayer is expreſſed by the right pouring out of the heart; and where the hearts deſires are expreſſed by faithful and fervent prayer, the ſupplicant is ſure to ſpeed: For firſt, the ſenſe of our wants, ſets the ſoul to ſeek out God's promiſes, the promiſes to ſeek faith, faith to ſeek prayer, and prayer to find God; and all that thus call

Jam. 5. 16.

Ἔυχὴ παρὰ τὸ εὐχέειν, *bene fundere.*

call upon the Name of God, shall be saved; and such for whom they thus pray, shall receive *secundum cardinem desiderii.* It was said of *Luther*, That by his prayers he could prevail with God at his pleasure. Rom. 9. 13.

Iste vir potuit a Deo quicquid vult.

Use 3. Dearly beloved, The desire of your salvation, and our prayers for your sanctification, is no less our concern, than it was the Apostles for his Countreymen, and we should not so much make it our business, to beg of God common mercies, as the sure mercies of the Covenant for you; we do not so much pray for your peace, plenty, and prosperity, (blessings that are

2 Pet. 1. 3. given in by way of indulgence to goodlineſs) for we know you may be happy without theſe, but miſerable, if you only have a ſhare in the things of God's footſtool, and have no ſure part in the promiſes. That which we ſhall chiefly pray to God for you, is ſaving Grace, pardon of ſins, adoption of ſons, joy in the holy Ghoſt, peace of Conſcience, Juſtification, Regeneration and Redemption, and that God would make

Col. 1. 12. you meet to be made partakers of the inheritance of the Saints in light. A poor ſervant of the Lord is ſent to you this day with a meſſage of ſalvation, deſiring to make this

the

the ſubject matter of his prayer. *Oh thou the Saviour of all ſuch as put their truſt in thee, and forſakeſt not them that ſeek thee, ſhew thy power. Art not thou the God of ſalvation? to whom belongs the iſſues from death. Are there not ſome here before thee, that are dead in ſins and treſpaſſes? Oh! ſpeak a quickning word this day to ſuch, and ſay to them, Come forth. Oh! that this might be the time of life, the time of love. Let thy Word now become mighty in operation, ſharper than a two-edged ſword, to ſlay the ſin, and ſave the ſinner.*

Uſe of Exhortation. From this worthy practice of the Apoſtle, Let all that are Paſtors of the Flock, be prevailed

Phil. 2. 21. with to be like minded, in caring for the ſtate of the Church, in this Age wherein ſo many ſeek their own, and few the things that are Chriſts. Let ſuch both in their preaching and prayers not ſeek their
1 Cor. 10. 32 33. own profit, but the profit of many, that they may be ſaved. Shall faithful *Abraham* pray for the ſon of the Bondwoman? *Oh! that Iſhmael*
Gen. 17. 18. *might live before thee*; and ſhall not we for the ſons of the promiſe? Shall St. *Paul* pray for the *Jews*, and ſhall not we for the *Gentiles*? Shall their ſalvation be ſo dear to him, who were for the preſent in a ſtate of enmity to Chriſt and the Goſpel, and ſhall not we promote

mote the good of the Lord's people, who love the truth, live in the truth, and know the truth, for the truths sake that dwelleth in them? The Apostle received nothing for his pains with, and prayers for the *Jews*, but reproaches and persecution; but such as are appointed to call the *Gentiles* to repentance, have an abundant recompence from God and men. 2 Joh. 1. 2.

1. God is not unrighteous to forget our pains and prayers, he hath a Book of remembrance for such as fear him, and think upon his Name; he will bottle up all our tears, accept our sighs, and file up our prayers, though imper- Mal. 3. 16.

Jam. 5. 15. fect, and no faithful prayer that we make for others, with ſubmiſſion to the Will of God, ſhall be ineffectual. God is ſo plentiful a rewarder of ſuch as diligently ſeek him, that

Mat. 7. 7. he never ſaid, Seek my face in vain; ſo that it is but ask and have, ſeek and find;

Mar. 11. 24. whatſoever we deſire in prayer, and believe that we ſhall receive, we ſhall have it. Perſevere in prayer, ask in faith, and you will obtain your deſires.

Qui pro aliis orat, pro ſe laborat. Auguſt. 2. If we ſhould not prevail in prayer for others, yet for our ſelves; though others ſhould reap no benefit hereby, yet our prayers ſhall enter into our own boſome. And

Pſal. 35. 13.

thus

thus the Prophet, *Though Israel be not gathered, yet shall I be glorious.* Sometimes the pollutions of a people are so great and grievous in the eyes of the Lord, that though *Moses* and *Samuel* should stand and pray before the Lord, yet he will not be intreated for them, notwithstanding they shall deliver their own souls. Isa. 49. 5. Jer. 15. 1. Ezek. 14. 14.

3. Consider, That the salvation of a soul is not only precious, but profitable; it is more worth than a World, well worthy of all our pains and prayers, whether we take it privatively, for salvation from the damnation for, or the dominion of sin: It is no small mercy to be freed from Psal. 49. 8. Mark 8. 37. Luke 9. 25. Mat. 16. 26.

all

all our fears, tears, diſtractions, diſertion, ſorrow, and ſadneſs; but to have beſides theſe, righteouſneſs, peace, joy unſpeakable and glorious; to have Heaven not only in the firſt fruits, but alſo in the fruition; who would but pray for this ſalvation, till his knees were hard as Camels, preach to attain it, till his tongue cleave to the roof of his mouth, and weep over hard-hearted ſinners, till there remain no more moiſture in his eyes, could he by this means turn them to God, that their ſouls may be ſaved.

As it was ſaid of James *the Brother of our Lord.*

4. We cannot give a more real demonſtration of our good will to the Flock of Chriſt,

Christ, than our fervent prayers for their furtherance in the faith, and that they might attain the end of their faith, the salvation of their souls. What though we should speak good words to them, do works of mercy for them, converse often with them, counsel them, pity them, yet if we did not pray for their salvation, these were not such evident signs of our love to them; but when we can besiege the Throne of Grace with beseechings, and say, Lord, Here is a poor blind sinner, that sees not in this his day, the things that concern his peace, only Lord, let his eyes be opened: And here is

a deaf ſinner, that cannot hear the Word of ſalvation; Lord ſay *Ephata* to his ears: And here is a dead ſinner, ſtark dead, even as the ſeat he ſits in; Lord quicken him, that he may hear the Voice of the Son of God, and ſtand up from the dead, that Chriſt may give him life; here is love indeed. As when our Saviour groaned in ſpirit, and wept over *Lazarus*, the *Jews* ſaid, *Behold how he loved him*; ſo it is a manifeſt ſign of love in Miniſters, when they can weep and pray over ſuch ſinners, whoſe ſalvation they earneſtly long for.

Joh. 11. 33, 36.

Phil. 3. 10.

5. Miniſters above others ſhould be men of bowels, very

very pitiful and compassionate, by way of sympathy; we should weep with them that weep, even go before others in Christian passion and compassion, praying them in Christ's stead to be reconciled to God. The great Shepherd of the Sheep was thus affected; How did he weep over *Jerusalem*, for her neglecting the day of Grace? and our Apostle served the Lord with humility and many tears; he went weeping as well as praying, and preaching from house to house, that he might seem to be in good earnest in seeking the salvation of souls; he could prefer God's Glory, in the calling and conversion of his

2 Cor. 11. 29

Si vis me flere dolendum est prius ipse tibi.

Mat. 9. 36.

Luk. 19. 41.

Acts 20. 19.

Non tam atramento quam lachrymis chartas inficiebat Paulus. Lorin. *in* Act. 22 19.

his Countreymen, before his own safety; & he had continual
Rom. 9. 2, 3. sorrow and great heavinesse in his heart, that *Israel* was not saved. If there be therefore any consolation in Christ, any comfort of love, any fellowship of the Spirit, any bowels and mercies,
Phil. 2. 1, 2. let us be alike minded now to the *Israel* of God. Have a precious esteem of Prayer, set forth the power of it, love it, and delight in it, and make it appear to others that you highly prize it, and prefer it before your present portion, and that you petition poor sinners, not for their silver, but for their souls, and that it is your hearts desire and prayer to God for them,

that

that they may be saved.

Use. If it be Pastor's duty to desire and pray for your salvation, it is your part to pray for us, that the Word of God may have a free course, and be glorified: To this end and intent strive together with me in your prayers, and I have confidence in the Lord touching you, that you both do and will do the things that we command you; for if you are indeed the *Israel* of God, and walk worthy of that noble Name, as it was derived to you from your renowned Ancestor *Israel*, according to the faith, who got the blessing by wrestling with God in prayer, you will make it your bu-

1 Thess. 5. 25
2 Thess. 3. 1, 4.
Gen. 32. 24.

busines by a holy boldnes, to wrest the blessing out of God's hands, not only for your selves, but for us; you will pray that God would give you a door of entrance, and to us a door of utterance, that we may acquaint you with
Acts 20. 27. the whole counsel of God, which concerns your salvation, and that you may walk worthy of the Lord in all well-pleasing; that we may
Phil. 2. 17, 18 rejoyce in the day of Christ, that we have not laboured for a thing of naught, neither may it repent you of running in vain; that we taking heed to our selves and Doctrine, and continuing therein, may
1 Tim. 4. 16. both save our selves, and them that

that hear us, and you may become a willing people in this day of Christ's power. Psal. 100. 3.

1. Brethren, Your willingness to be saved, will appear by your hearty desires and endeavours in the use of means. God will not ordinarily give men a portion in the World without their pains, and shall any Christian think to attain salvation by carnal security and slothfulness. It is not a few cheap words and charitable wishes, that will bring men to Heaven; for if so, who almost would miss of it; every *Esau* would be blessed, Gen. 27. and every *Balaam* would die 38. the death of the righteous: But there must be a *plus ultra*,

to every one who will travel so as to attain Heaven. There must be a running, a wrestling, with *Jacob*, Gen. 32.24. a warring, a working, and working out your salvation with fear and trembling.

As was written upon Hercules *his Pillars.*

Phil. 2, 12, 13.

As it is not enough for Ministers barely to desire and pray for your salvation, but it must proceed from the desires of their hearts, and they must work hard in season and out of season, in warning the unruly, informing the ignorant, reforming the erroneous, confirming the weak, raising up such as are fallen, and instructing such as oppose themselves, exhorting, comforting, and charging every one

1 Thess. 2, 11, 12.

one of you, as a Father doth his Children, that you would walk worthy of the Lord, that hath called you unto his Kingdom and Glory; so it is no less your important duty, to pray that the Lord would set a man over the Congregation, which may go in and out before them, that may lead them out, and which may bring them in. Num. 27. 16, 17.

Say, gracious God, Give unto the Minister the tongue of the learned, that he may know how to speak a word in season to him that is weary; Isa. 50. 4. Lord, Give me a tender and teachable heart, which is naturally so stout and stubborn, that no tongue of man can

tame; but no heart is too hard for thee, who haſt the Key
Pſal. 106. 4, 5. of *David*, thou mad'ſt it, and thou canſt mend it; Remember us Lord with the favour, &c. viſit us with thy ſalvati-
Heb. 13. 18. on; Brethren, Pray for us, we truſt we have a good conſcience in all things, willing to live honeſtly.

And if the Word meets with your Boſome-corruptions, murmure not againſt the Meſſenger, as if he meant ill to your perſons; but (as *He-*
2 King. 20. 19. *zekiah* to *Iſaiah*) ſay, *Good is the Word of the Lord which thou haſt ſpoken*; and pray for a faithful reprover, as the good
Pſal. 141. 5. Prophet did, *Let the righteous ſmite me, it ſhall be a kindneſs,*

and

and let him reprove me, and it ſhall be an excellent oyl, which ſhall not break my head. Say, Surely ſuch a one intends my good, he teacheth, as one that makes the ſalvation of ſouls his buſineſs, as one that is ſent with ſuch an Embaſſage from Heaven, to ſoften hard hearts, to bind up broken hearts, to be a ſpiritual Father, Feeder, Builder, and Brother, that loves us as his own ſoul. Mal. 2. 7.

And that which ſhould incite you to the duty is,

1. The ſcarcity of powerful and prayerful Paſtors at this day: Many ſuch are skarred into corners, and their flock ſcattered abroad, and in Acts 20. 29.

danger to be ſeduced by Sectaries; Chriſt's Field is even white unto harveſt, and few there be that heed it, that interpoſe and intercede for *Iſrael*, and ſay, *Lord ſave thy people, and bleſs thine inheritance*; *Pray that the Lord of the harveſt would ſend forth Labourers into his harveſt.*

Iſa.59.16.

Mat.9.38.

2. Conſider what a mercy a praying Miniſtry is to the *Iſrael* of God: They are as Salt to ſeaſon it, *Mat.* 5. 13, 14. Light to enlighten it, Clouds to water it, Ambaſſadors to treat with God about their ſouls, 2 *Kings* 17.13. Prophets to pray for them; of old time Prophets were called Seers, becauſe they

Iſa.5.6.

Gen.20.7.

they were to foresee evils incident to a people, and prevent them by their prayers. When *Moses* lift up his hand in prayer, *Israel* prevailed, but when he let it fall, *Amalek*. Prayers are the warlike weapons of the Saints: The Queen of *Scots* confessed, That she feared more the fasting and prayers of *John Knox*, and his Disciples, than an Army of twenty thousand men.

Orat & vincit, cessat & vincitur. Buckolcer. Exod. 17. 11

Use. Let all the Lord's people look upon it as their bounden duty, to make intercession for God's Elect, since there is so strict a relation betwixt Believers; and as they are members of the mystical Body of Christ, should have the same

Jam. 5. 16.

1 Cor. 12. 25,27. care one of another, and be sociable, and serviceable in furthering each others salvation.

Whilst they remain in the body, the best are sensible of their wants, and weakness in Grace; they know but in part,

1 Cor. 13. 9. they propheſie but in part, their graces are imperfect, their faith is mixt with doubtings, their duties are performed with much deadness. Hence the Apostle prayeth exceedingly day and night, that he might see the *Thessalonians*, for this end, that he might perfect that which was

1 Thess. 3. 10 lacking in their faith; and it is a usual custom of Christians, to beg the prayers one of another;

ther; *Pray for me* (saith Mr. *Latimer*) *for Christ's sake pray for me*, who was himself so constant and instant in this duty, that oft-times he was not able to rise off his knees without help. *Mr. Fox his Martyrol. 3 Vol. p. 441.*

2. Let us pray for the Elect, whether called or uncalled: For such did Christ pray; *Neither pray I for these alone, but for them also who shall believe on me, through their word.* Here is not only comfort to Christians, that are under this present dispensation of the Gospel, that Christ prays for them, but also counsel, that by Christ's example, they should pray for such who are yet uncalled: Was Christ mediating Joh. 17. 20.

for

for ſuch, and putting up requeſts to God the Father for them, and ſhall not we? Their Names are written already in Heaven, to them belong the Promiſes, and God in his due time will give them the accompliſhment of them.

1. Let us pray for the *Jews*, who are *Iſraelites*, to whom belongeth the Adoption, the Glory, the Covenants, the giving of the Law & the Promiſes: Pray that the Lord would raiſe up the Tabernacle of *David* that is fallen, and cloſe up the breaches thereof, and raiſe up his ruines, as in the days of old. Say, O that the ſalvation of *Iſrael* were come out of *Sion*, that *Jacob* may rejoyce;

Rom. 9. 2, 3, 4.

Amos 9. 11.

Pſal. 14. 7.

joyce, and *Israel* be glad. Some of the *Rabbins* make this Psalm a Prophesie of their dispersion among the *Gentiles*, and this Verse a Prayer for their restauration. They said, because of their sins, that salvation of *Israel* by the *Messias* was deferred, and the time of his coming sealed. Let us endeavour the hastning that time, for a hardened people, by our hearty prayers, that so all *Israel* may be saved, that the Redeemer may come out of *Sion*, to them that turn from transgression in *Jacob*, or as the Apostle, to turn away ungodliness from *Jacob*.

Sanhed. *Ch.* 11.

Jachiades *on* Dan. 12.4.

Isa. 59.20.

Rom. 11. 26.

And it is our part thus to pray;

1. Be-

Rom. 11. 24, 25. 1. Because that hardness that is now upon them, is only partial and temporary, it is not perpetual; for God hath promised to plant them in again into the true Olive-tree, and to unite those two sticks into one Nation, under one King: To which Scripture our dear Saviour alluded, *And other sheep I have that are not of this fold, them also must I bring, and they shall hear my voice*, &c.

Ezek. 37. 19, 22, 24.

John 10. 16. Isa. 62. 1, 2, 4

2. Because Jesus Christ, who came of them according to the flesh, prayed for them. *Father, forgive them*, &c.

Luke 23. 34.

Acts 7. 38. 3. Because the Gospel first came from them; they received the life, giving Oracles, to give them unto us.

4. They

4. They faithfully kept the Scriptures: *Codicem portat Judeus, ut credat Christianus*; The *Jews* bore the Book, that the *Gentile* Christians might believe; they kept the Writings of *Moses* and the Prophets punctually, to a very letter, even in sundry passages that made against them. *Augustine.* *Vide* Weems.

5. They had a care of us, and prayed for us, when we were out of Covenant: *God perswade Japhet to dwell in the tents of Shem*; the words import (as the Learned observe) not only a Blessing, but also a Prayer, or Propheſie; that the *Gentiles* that were of *Japhet* afar off, and alienated from the Common-wealth of *Israel*, might Cant. 8. 1. Gen. 9. 27. Eph. 2. 13.

might be brought nigh by the Blood of Christ, into the body of his Church; *Japht eloim leiepheth*, Perswade the perswadable, an elegant *Paranomasia*.

Mr. Ley's Annot. on the Text.

6. Because the salvation of the *Jews*, serves much for the compleating the Mystical Body of Christ: The Head is not compleat without his Members; and Christ will not deliver up his Mediatory Kingdom to God the Father, raise up the Dead, or come to Judg the World, till such time as the number of the Elect be accomplished. As therefore we are to pray, *Thy Kingdom come*; so also for the Calling of the *Jews*, that all *Israel* might be saved.

Rom. 11. 25, 26.

1 Cor. 15. 24

2. Look

2. Look about you to that part of the Church which is already Called, and you will see what cause you have to joyn in mutual supplications, and intercessions for such. Some are sick, heal them by your prayers; others are poor, enrich them by your prayers; some are in bonds, bail them by your prayers; others are in War, and weltering in their own blood, pray for their peace, that their swords may be turned into plow-shares, and their spears into pruning-hooks, that one Christian may not destroy another by War any more; some are under sorrows and sufferings, pray that these may turn to their salvation; Psal. 122. 6. Phil. 1. 19.

tion; others lie under ſad diſertions, pray that God would graciouſly lift up the light of his countenance upon them.

Pſal.4.6.

3. Pray for particular Churches. The *Iſrael* of God, that he hath planted in *England*, and watered with the dew of his bleſſing, like *Jeſuran*, is waxed fat, and kicketh; ſhe hath ſurfetted upon her fulneſs, and hath forgotten the God of her mercies; ſhe hath been proud under her plenty, impatient under the Lord's puniſhments, unfruitful under his dreſſing, dunging, and indulgence, for which a deſolation is feared; deliver her by your prayers. Mr. *Latimer* was uſed conſtantly in his prayers,

Iſa.5. 2,4,5, 6.

Rev.2. 3, 5, 16.

to

to beg of God, that of his infinite mercy he would restore the Gospel to *England*, yet once again, once again. What he prayed for its restauration, let us pray for its continuance; as the dresser of the Vineyard did for the barren Fig-tree, *Lord, let it alone this year also, till I shall dig about it, and dung it, and if it bear fruit, well*, &c. Luk. 13.8,9.

In the Acts and Monuments of the Church.

4. Should I proceed to speak of particular Congregations, what exceeding cause is there why we should pray for them; wherein you may behold, how little care men have of one anothers souls: The generality of them cry out, Let every man shift for himself, and speak in the language of curs-

Gen.4.9. ed *Canaan*, *Am I my Brother's keeper?* What want of courage is there for Christ? How few are there that go before one another in brotherly love, that admonish one another of their faults, restore such with
Gal.6.1. meekness that are fallen, or instruct those that oppose themselves? Oh! How much self-love, censoriousness, and hypocrisie, is there among Professors? What prophaneness, impiety, and impenitency, is to be found amongst such, who are Christians only in name, as if men had no souls to mind, or no mind to look to their souls? If God hath poured upon you the Spirit of Prayer, you cannot choose but

but breathe out the desires of your hearts to him, that he would bring such from darkness to light, and from the power of Sathan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ. Acts 26. 18.

Moreover alas! How many of our poor Neighbours slight and set light by the Bread of Life, and make a mock of Prayer, and of such as perform it, preferring their Barns, their Farms, their Mirth, and their Markets, their Merchandise, and Marriages, before their immortal Souls, dreaming of an easier way to Heaven, than ever was delivered from the Mat. 22. 5.

Word of Life? What, Is there no remedy, but we must leave so many civilly honest men,
Mark 12.34 who are not far from the Kingdom of God, to perish in their sins? Pray that they may be
Mat. 5.44. saved, whether they be friends
Acts 7.60. or enemies, love or hate us, pleasure or persecute us. Thus the Kingly Prophet, when his
Psal. 109.4. enemies reproached him, he gave himself to prayer for them: So the primitive Martyrs, and those in our *Maryan* Persecutions, prayed for their Persecutors; much more ought we to pray for the Professors of Christ, which are a part of his Mystical Body; for this is a means to promote the good of many, that they may be saved,

saved, and it will interest us in the prayers of others: *Frater si pro te oras solum, solus pro te oras; Si pro omnibus oras, omnes pro te orant. Send me to my Toads again in the Dungeon, where I may pray for your Lordships Conversion.* *Augustine.* *Said* Sanders *the Martyr to* Winchester. *Bish.* 5. *See the Book of Mart. p.* 134. *Vol.* 3.

To come yet nearer home: Governors of Families are as Ministers in their own Houses, as the aforementioned Father saith; and they must go before others in this duty. St. *Peter* enjoyns Husbands to dwell with their Wives, as men of knowledge, giving honour to the Wife, as the weaker vessel, that their prayers be not hindred; they must pray with one another, as *Isaac* did for his 1 Pet. 3. 7. Gen. 25. 21. Jam. 5. 16.

Wife; and for one another,
1 Cor. 7. 5 as *Monica* for *Patricius*.

They must give themselves to prayer, make it their main
Psal. 119. 164. business, as good *David* did, who awaked in a praying posture, and seven times a day he could pray unto and praise God, *Psal.* 109. 4. He was a
See their Lives. man of prayer, & so were those servants of God, Mr. *Boulton*, who prayed six times in a day, and as Mr. *Whatley* did. Fervent prayer hath a power with it to calm passions, and makes married Parties loyal in their love to Christ, and to one another.

2. Parents must pray much
Job 1. 5. with and for their Children. As the Prophet *Job* offered Burnt-offerings for his Sons, according to the number of them

them all, so should every good Father and Mother offer up the sacrifice of prayer for their Children in general, and for each in particular; as *Abraham* did even for *Ishmael*, *O that Ishmael might live before thee*; so we should pray for every Son and Daughter, for every individual branch and member of the Family. This may be a means to make them blessings to posterity; as you see in *David*'s prayer for *Solomon*, and *Monicas* for her Son *Augustine*, of whom St. *Ambrose* said, *It was not possible that a Son of so many prayers should perish.*

Gen. 17. 18.

See the Life of Monica, *written by Dr.* Fuller.

You profess your love to your Relations, especially to your Children, (Nature it self

teacheth this leſſon to the very bruit Beaſts) Oh make proof of it, by your readineſs to pray for their ſalvation! By the uſe of this means, how knoweſt
1 Cor. 7. 16. thou, O Man, but that thou maiſt ſave thy Wife; and how knoweſt thou, O Woman, but thou maiſt ſave thy Husband, thy Son, thy Servant. An
Philem. 10, 11. *Oneſimus*, who heretofore was unprofitable, hath by prayer made for him, become profitable to the particular Fa-
Gen. 24. 12. mily, and to the Church of Chriſt. St. *Auguſtine* ſaid, Prayer that is pure and holy pierceth Heaven, and returns not empty; it is a ſhelter to the Soul, a ſacrifice to God, and a ſcourge to the Devil.

Oh

Oh the power of fervent prayer! It hath prevailed mightily with God, even to the working of Miracles in the Elements. 1. In the Air, that the Rain fell not. In the Earth, *Psal.* 106. 17. It hath quenched the violence of Fire, as in that prayer of *Moses*. It hath divided the Waters, so that they become a Wall to the *Israel* of God, when *Moses* cryed to God, and called to them to stand still, and see the salvation of God.

1 Kings 17. 1.

Numb. 11. 2.

Exod. 14. 15, 16.

It hath wrought Wonders in the Heavens; the Sun hath stood still by the power of it.

Josh. 10. 12.

It hath loosed iron Chains and Gates, *Acts* 12. 10.

Act. 16. 25.

1 Sam. 1. 20. It hath opened the barren Womb, as in *Hannah*'s caſe, who called her Son *Samuel*, becauſe ſhe asked him of the Lord.

Iſa. 38. 5. It hath lengthned life, broken the bars of death, *Joh.* 11. 40, 43, 41 & ſet open the Kingdom of Heaven to the Thief upon the croſs; *Lord*, ſaith he, *remember me when thou comeſt into thy Kingdom*; *This day*, (ſaith our Saviour) *ſhalt thou be with me in Paradice*. Oh the ſtrength of prayer! no power is able to withſtand it; it hath (as I may ſpeak with reverence) overcome Omnipotency.

Luke 23. 42 43.

What encouragement have you then, to come with a holy boldneſs to the Throne of Grace,

Grace, in hope to find mercy through our Blessed Mediator, without being set down with silence, or sad answers, but even to wrestle with God in prayer, as did *Israel* of old. It is said of *Joachim*, the Father of the Virgin *Mary*, that he esteemed prayer as his meat and drink. Mat.15.25. *Cibus & Potus mihi est Oratio.*

1. God is stiled a God hearring prayers, and he hath promised we shall not seek him in vain; the prayers of his people are precious, melodious to the ears of Christ, *Cant.*2.14. perfumed by the merit of his Passion, and if we abide in him, and his Word abide in us, we may ask what we will, and it shall be done unto us. Psal.65.2. Isa.45.19. Psal.141.2. Rev.8.3. John 15.7.

Our

Our great Maſter in Heaven, though he be removed from us in reſpect of his corporal preſence, yet he hath ſent his Spirit to make interceſſion in our hearts, as he doth to God in Heaven, to enable us to pray as we ought, and to help
Rom.8.26. us againſt infirmities. You therefore that are the Lord's Remembrancers, give him no reſt. Oh how ready hath he been to hear, even imperfect, indigeſted, and diſtracted prayers! though his people
Iſa.38.14. chatter like a Crane, mourn like a Dove; though diſtreſſed with terrors, *Pſal.*88.15. and diſpirited through weakneſs, wanting words, and pertinent expreſſions in prayer, as ſeem-

ed

ed to be the case of *Hezekiah*, *Heman*, and *David*, Psal. 38. 9,8. yet be encouraged to persevere in prayer, since he that searcheth the heart, knoweth the mind of the Spirit. Thus the Kingly Prophet, though his heart was overwhelmed within him, and horror had taken hold of him, yet he could call and cry unto the Lord; though feeble and sore broken, and though he roared by reason of the disquietness of his heart, yet could say, *Lord, all my desire is before thee, and my groaning is not hid from thee.* God hath ever respect unto the desires of the humble, he will not despise the prayer of the destitute; his doors and ears

Rom. 8. 27.
Psal. 61. 2.
Psal. 38. 8,9.
Psal. 102. 17.

are

are open to all his Favourites, to all afflicted ones. What was said of the Emperour *Titus*, That he never suffered any to depart sad from him, is most true of the great God, He loves not to have any go away sad out of his presence.

See Bishop Hall's Balm of Gilead. p. 387.

Phil. 4. 6, 7. Therefore be careful for nothing, but in every thing, by prayer & supplication, joyned with thanksgiving, let our request be made known to God, & the peace of God, which passeth all understanding, shall keep our hearts and minds in Christ Jesus.

Lastly, What abundant cause have we to bless the Lord, for continuing still some praying Pastors and people,

to

to ſtand in the breach, to ſtay his wrath, and to entreat the Lord not to leave us of this Land, who have made a forfeiture of all that is dear unto us, and given the Lord cauſe to forſake us, as he did his *Iſrael* of old, and deal by us, as by *Shiloh*, and the Temple; that he hath not ſaid to thoſe that make mention of his Name, Pray not for this people, neither make interceſſion to me for them, for I will not hear. Oh the Lord is a God hearing prayers, and hath preſerved a praying people ſtill, though he hath taken away many ſuch by death! What cauſe have we to commemorate God's goodneſs to us, as

Pſal. 106. 23. Exod. 32. 32. Jer. 7. 12, 16.

Moſes

Deut. 4. 7. *Moses* did towards the *Israelites*, *What Nation is there so great, that hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for?*

Gen. 19. 24. When *Abraham* left praying, and *Lot* departed out of *Sodom*, it was consumed to ashes. The City of *Ruspa* enjoyed a happy peace, whilst praying *Fulgentius* lived. When once praying *Augustine* was taken up to God, the City of *Hippo* was sacked. And after *Luther*'s death, *Hidelberg* and *Germany* were wasted with War, the tranquillity of which, he had begged of God in prayer. Yet though many, who were eminent, not only in the gift, but in the grace of prayer, are removed from

from us by death, yet we remain a people ſtill. *Except the Lord of Sabbath had left us a very ſmall remnant, we ſhould have been as Sodom, and made like unto Gomorrha.* Oh the power of prayer! How hath it prevailed with God, for Kingdoms, and Commonwealths, not only for their common ſafety, but alſo for Covenant-mercies? The ſpirit of prayer is the moſt excellent gift, the hearing of prayers the moſt comfortable. How much then are we bound to bleſs God for this unſpeakable gift? How much are we beholding to ſuch, who have God ſo nigh unto them, in all things that they call upon him for? Theſe are the Walls and

Iſa. 1. 9. Rom. 9. 29.

Bulwarks, the Horſemen and Chariots of *Iſrael*. Say not with the prophane, There were never good times, ſince there hath been ſo much praying; or as they ſaid of the Apoſtles, Theſe are the men that turn the World upſide down. It is for the ſake of ſuch as theſe, that we are ſaved at this day; they are the ſtrength and ſtability of a Nation; and if ſuch Foundations be deſtroyed once, what will become of us.

FINIS.

A Prayer for the Morning.

MOst great and glorious God, who haſt an All-ſeeing Eye, and ſearcheſt narrowly the ſecrets of all hearts; thou knoweſt my up-riſing, and down-lying, diſcerneſt my thoughts in their very conceptions, and art acquainted with all my ways, words, and works. I that am a miſerable Captive ſold under ſin, humbly confeſs, O Lord, that I neither have good, nor can do good, who am by nature

ſick by the means of ſin, dead in ſin, and can do nothing that is good, further than I am drawn by thee. O! ſpeak the word only, and thy ſervant ſhall live. O! that this might be the time of life, that thou wouldeſt now ſay to theſe dry and dead bones, live. I acknowledge, I carry not only the ſeed of death, but even the body of it, about me in my fleſh, wherein dwells no good. Oh! what blindneſs and bruitiſhneſs is there in my mind? what emnity and obſtinacy in my will? what ſelf-love in my affections? what ſearedneſs and inſenſibleneſs in my conſcience, and ſlipperrineſs in my memory? From head to foot, there

there is no soundness. How have all my members been made weapons to war against my merciful Creator? My heart hath been filled with carnal principles, my hands with cursed practices, mine eyes have been apt to wander, mine ears open to receive, and let in that which is filthy, my feet to run into all excess of riot. I am ashamed and confounded, when I bethink me what I have been, and what I have done. Oh! what shall I do, that I may be healed? to get the guilt of sin blotted out, the filth of it washed off? Is there not Balm in *Gilead*? Is there not a Physician there? Yet there is hope, yet there is

help, concerning this thing. Oh thou merciful *Samaritan!* that ſhewedſt compaſſion to the man, that did lie wounded betwixt *Jeruſalem* and *Jericho*, and pouredſt in wine and oyl into his ſores, thou who art he, beſides whom there is no Saviour, look upon the workmanſhip of thine hands, and heal thoſe wounds that ſin hath made in my ſoul, and ſuffer not a poor ſinner, who would come to thee, as unto a Sanctuary, miſs of ſalvation. Set open that fountain for ſin, and for uncleanneſs, that I may look upon him whom I have pierced, and may mourn for him with much brokenneſs, and bitterneſs of heart.

Cauſe

Cauſe thy Spirit to ariſe upon me like rain upon the graſs, that my Soul may be a well-watered Garden, and as a Field that the Lord hath bleſſed. Let it work in me not only ſound conviction of, but alſo ſaving converſion from ſin, to God, a lively hope that may never make me aſhamed, a loyal love to Chriſt, a firm affiance in him, a fervent zeal for him, and a reverend reſpect to his Precepts, and Appointments. Make me mindful of my Covenants, contrite for my relapſes, and humble under the ſenſe of my corruptions.

And ſince Lord of thy goodneſs, thou haſt graciouſly

brought me from darkneſs to light, cauſe the day-ſtar to ariſe in my heart, that I may be working the work of God, ſerve him without wearineſs in well-doing, and walk worthy of my Calling, as a Chriſtian, and as a Creature, whether bond or free. Grant that I may live ſoberly and chaſtly to my ſelf, juſtly and charitably to others, doing to all, as I would they ſhould do to me. And ſince I was not born for my ſelf, make me uſeful and ſerviceable to others, praying for them when they are ſick, and pitying them when ſorrowful. Such as are poor, be thou their portion, be a Father to the afflicted, a refuge for the op-

oppreſſed, bind up the broken in heart, and recompence ſeven-fold into their boſomes, who have been beneficial to me, eſpecially my Parents that bore me.

And ſince of thy indulgence, thou haſt delivered me from the dangers of the night paſt, and haſt brought me with comfort to behold the morning light, cauſe me ſo to ſerve thee, that I may pleaſe thee, by applying my ſelf to do ſuch works, that thou haſt commanded that I ſhould walk in, for Chriſt his ſake, my Saviour and Redeemer, *Amen*.

A Prayer for Night.

O Lord, thou art that Sun, in whom there is no ſhadow of darkneſs, thou createdſt light, and covereſt thy ſelf with it as with a garment, the day is thine, the night alſo is thine, this thou haſt appointed for labour, the other for reſt. When I behold the Heavens, the work of thy fingers, and in them the Sun obſerving his motion, and the Moon her ſeaſons, it ſmites me with indignation, that I who was made

made after thy Image, and ordained for so noble ends, have no more manifested the Glory of thy Majesty, in doing good. Thou Lord at first didst look upon the works of thy hands, and lo they were very good; but I, lapsed in the loyns of *Adam*, looking upon the works that I have wrought, find them to be very bad. I have not done the good I would, nor eschewed the evil I should; neither have I served my generation faithfully. I have been unprofitable all my days; many have done the Lord more service in a short space, than I have done in my whole course of life. Oh that in this my day, I should not discern

diſcern the things that make for my peace! Oh that I ſhould have ſo little faith! ſo great infidelity! ſo little devotion in my prayers! ſo much deadneſs! Oh that the dread of the great God ſhould be no more upon my heart! and that I ſhould no more delight my ſelf in drawing nigh to him! Oh that my thoughts of ſin ſhould be ſo ſlight! and my ſorrow for it ſo ſmall! that I ſhould ſee, and yet be blind! will, and yet rebel! hate, and yet love! follow after, yet fall ſhort of the prize I run for! Lord, be not wrath very ſore; deal not with thy ſervant in the ſeverity of thy juſtice; how ſhould ſtubble ſtand before con-

consuming fire? a self-condemned sinner plead his cause before a just Judge? Gracious God, darkness it self hideth not from thee, all the secrets of my heart are discerned by him with whom I have to do, much more my idle words, and evil works. It is not for me then to cover my sins, I will confess them before the Lord. Forgive, I beseech thee, the iniquity of my sin; my omissions, commissions, ignorances, negligences, and presumptuous sins, I have multiplied exceedingly before thee, and aggravated by many circumstances, to thy dishonour, mine own detriment, and to the bad example of others.

Let

Let not theſe have dominion over me, that ſo I may be delivered from the great tranſgreſſion. My confuſion is continually before me, I bluſh, and am aſhamed for all my abominations, and am ſorry that I have ſinned againſt the Lord. Blot all my abominations out of thy Book, nail them to Chriſt's Croſs, and bury them in his Grave. Oh let that true ſcape-Goat bear them on his ſhoulders, and carry them away into the wilderneſs of oblivion. Create, O Lord, a clean heart in me, and let thy good Spirit guide me, and lead me, that I may no more renew or repeat any of thoſe ſins that I have repented of,

or have been absolved from; but cause me to abhor the thoughts of them, to covenant against them, and eschew all occasions that lead thereto.

Now, Lord, this only wait I for, this is all my desire, that thou wouldst grant me to partake of the good of thy Chosen, and give me grace, whereby I may serve thee acceptably, with reverence and godly fear. Confirm my faith in thy Promises, for pardon of, and purging from sin, that being freely justified, I may have peace with God through Jesus Christ, and may never be ashamed of my hopes. Into thy hands, Lord, I commit and commend my Body, Soul, and Spirit,

Spirit, which I humbly pray thee keep, through the Name and Interceſſion of thy Son, and my Saviour, that dwelling in the ſecret place of the moſt High, I may be ſafe under the ſhadow of the Almighty, and when I awake in the morning, I may be refreſhed with the joy of thy preſence, and may be continually with thee all the day. And all this I beg for his ſake, who ſuffered for my ſins, whom having not ſeen, I love, in whom believing, I rejoyce, to whom with thee, O Father, and the bleſſed Spirit of Grace and Peace, be Glory, Honour, Dignity, and Dominion, now and for evermore, *Amen*.

A Prayer for Israel *after the Flesh.*

MOst justly, O Lord, didst thou revenge the contempt of thy Truth, upon that ungrateful people the *Jews*, who mocked thy Messengers, misused thy Prophets, and stoned them that were sent unto them: Especially for their crucifying the Lord of life, wrath is come upon them to the uttermost; for they have been given up to a spirit of slumber, to blindness of mind, and

hardneſs of heart unto this day; they are a diſperſed and deſpiſed people upon the face of the Earth, and without any form of Government in Church or State, having neither King, Prince, or Sacrifice.

Hoſ. 3. 4.

But, O Lord God, long-ſuffering, and gracious, plenteous in goodneſs, and ready to forgive, that pardoneſt iniquity, tranſgreſſion and ſin; be not angry for ever, let not thy jealouſie burn like fire towards thy people, until thou haſt conſumed them, but in thy wrath remember mercy.

Have reſpect unto thy Covenant, that thou didſt make of old, with the Tribes of thy inheritance, and with *Abraham*, in

in whose seed, thou saidst, all Nations should be blessed.

Remember thy well-beloved Son, who according to the flesh came of them, and as Mediator of the New Covenant prayed for them, and whose Body, the Church, will not be compleat, without their being first called home.

Gracious God, As they did once by a wilful and direful execration, draw the guilt of Christ's Blood upon them; so of thy free favour, let that Fountain be opened to the House of *David*, and to the Inhabitants of *Jerusalem*, for the taking away both the Crime, and the Curse; that looking upon him whom they have Zac. 12. 10. C. 13. 1.

pierced, they may mourn for him with a bitter lamentation, as one that mourneth for his firſt-born.

Good Lord, Soften their hard hearts, bow and bend their rebellious wills, ſay *Ephata* to their ears, unvail their eyes, and reveal to their minds thoſe myſteries of the Goſpel, that have been kept ſecret from them ſince their woful apoſtaſie; that the ſalvation of *Iſrael* may come out of *Sion*, and the Lord bringing back their Captivity, all *Iſrael* may be ſaved.

And grant, O God, that we *Gentiles*, by whom the Name of thy Son is called upon, may have our converſations ſuch as

as becomes the Goſpel of Chriſt, that his Name may be no longer blaſphemed by us. Cauſe us ſo to live, and to love the truth and peace, that we may give none offence or occaſion of ſtumbling, either to *Jew* or *Gentile*, or the Churches of Chriſt; but that ſuch who as yet remain uncalled, ſeeing our good converſation, may be gained to the profeſſion of the Goſpel, and ſay, that God is in us of a truth.

A Prayer for Israel *after the Faith.*

O Lord God Almighty, the hope of *Israel*, and the Saviour of such as put their trust in thee. It was thy good pleasure to choose us from among the dispersed *Gentiles*, and to gather us in the preaching of thy Gospel, through the perswasion and operation of thy Spirit, to become a new Creation, a chosen Generation, a royal Priesthood, a peculiar people to thy self,

Acts 10.34.

ſelf, (ſignifying by thine Apoſtle, that thou art no reſpecter of perſons, but in every Nation, he that feareth God, and worketh righteouſneſs, is accepted with him.)

Gracious Lord, Thou didſt enlighten us thy elect people, by cauſing the Sun of Righteouſneſs to ariſe upon us, without which, we had died in errour, and ignorance of the only way of ſalvation.

And when the enemy of mankind had ſown tares among thy wheat, caſting out of his mouth water, as a flood to drown thy turtle Dove, yet thou didſt make bare thine arm, and caſtedſt out that great Dragon, that old Serpent,

to the Earth, ſo that he prevailed not,

Thou haſt been a Wall of fire to our Cities, which opened their gates, that the King of Glory might enter in. Thou wenteſt forth with our Armies, and brakeſt down the bars of our enemies gates, and haſt made peace in our borders: Yet Antichriſt, the great enemy of thy Church, hath raiſed up new troubles and commotions, to diſquiet the peace of thy people, and the places where thy Name is called upon, and where thou delighteſt to dwell. Lord, look down from the habitation of thy Holineſs, and of thy Glory. Where is thy zeal, and thy ſtrength,

strength, and the multitude of thy compassions? Are they restrained? Return, we beseech thee, O Lord of Hosts, behold, and visit this vine, and the vineyard that thine own right hand hath planted, and the branch that thou hast made strong for thy self. Let it be thy good pleasure to quiet the storms of this sea, and that there be no longer malice or madness towards thy people; still the enemy and the avenger; once again give the word, and say, Peace, and be still, to all that profess thy Truth; let them be of one mind, and love one another with brotherly love, that the God of love and peace may be with them. Psal. 80. 14, 15.

In

In particular, Lord, Have respect to that part of thy Church, that thou hast planted in this Land, and watered with the dew of thy blessing. Thou hast walled us about not only with an ocean of waters, but with an ocean of mercies; the sea is not fuller of water, than we have been filled with thy favours: Thou hast sent forth thy Word, and thy Truth, great hath been the multitude of them that have published it, suffered for it, and sealed it with their blood. We have had the favourable gales of thy Spirit, thy North and thy South to breathe upon us; but Oh our barrenness! We have brought thee forth briers

briers after ſhowers; we have received the Grace of God in vain; how may our God complain, What could I have done more for them than I have done? and how could they have dealt more diſloyally againſt me? How have we degenerated? No leſs than *Iſrael* of old: And how might the Lord ſend us to ſchool to the Ox and Aſs, and cry out to the dead Earth to witneſs againſt us for our ingratitude. But, Lord, though our iniquities teſtifie againſt us, yet do thou to us according to thy Name, for our backſlidings are multiplied before thee. O Lord, Spare thy people, try us a little longer, Lord, let it alone this year alſo,

also, and if it bear fruit, well. Dig us and dung us, correct and chastise us how thou pleasest, so we maybe brought to yield the fruits of repentance, only take not away thy Word and Spirit from us. We have like children spurned against the light, played away the light; yet let not us go to the bed of darkness; cast us not out into outward darkness, we humbly pray thee. To this end, Separate our sins from us, which would make a separation betwixt us and our God. Accept of the atonement made for us by our blessed Mediator, drown all our sins in the red sea of his Blood, bury them in his Grave, nail them to his Cross;

Croſs; though thou haſt abundant cauſe to be diſpleaſed with us, yet in him thou art well pleaſed; he it is that bore our ſins, when he trod the wine-preſs of thy wrath alone. O Lord, According to all thy righteouſneſs in Chriſt, to a people in Covenant with thee, (we beſeech thee) let thine anger and thy fury be turned away from us, and cauſe thy face to ſhine upon thy Sanctuary, and ſay unto our ſouls, I am your ſalvation. Dan. 9. 16, 17.

And thou, Lord, who art King of Kings, who ſetteſt up one, and pulleſt down another, ruleſt the hearts of all Rulers, and turneſt them as the rivers, by thy mighty hand,

hand; Be the portion and protection of all true Christian Princes, Potentates, and Governours: More particularly, Be propitious to ourSoveraign Lord the King's Majesty, the Supream Monarch, and Moderator of this Nation;protect his Person from treasonable practices, and give him all gifts and graces,that may dispose him to the chearful attendance on the trust that is committed to him, a sound mind in a sound body, perfection of senses,a zeal for God, a fear of him, a spirit of wisdom, justice, and integrity, temperance, and true tenderness of heart towards his people;that he making the Word

of

of God the rule of his Government, under him we may lead a quiet and peaceable life in all godliness and honesty. Have respect to his Royal Relations, and to all in Authority under him. Bless the true Ministry of thy Word; let not this Salt be unsavoury, nor this Light be put under a bushel; let their voice be a Trumpet to incite, and the Word they dispence a two-edged Sword, to slay sin, and to save the sinner. And since, Lord, thy Harvest is so great, and the Labourers so few, call such as are skilful, in whom thou hast put the Spirit of Wisdom, and whose hearts thou hast stirred up to take

take upon them this Office, that they may do thy Work, as Workmen that need not be aſhamed, dividing thy Word aright, and giving to every man his portion in due ſeaſon.

Extend, Lord, thy Fatherly pity, to all ſuch as are under any preſſure of Body or Soul. Comfort the feeble-minded, ſupport the weak, heal the broken-hearted, viſit the ſick, maintain the cauſe of the oppreſſed, raiſe up the poor out of their deep poverty, let the ſighs of the friendleſs and fatherleſs pierce thine ears, and deliver poor Priſoners of hope, whoſe pitiful complaints come before thee, according to the greatneſs of thy power, preſerve

ſerve thou them that are appointed as ſheep for the ſlaughter.

Now Lord Jeſus Chriſt, who didſt at firſt call us to be a Church, chooſedſt us, and lovedſt us as thy choiſe, and entredſt into Covenant with us, that thou wouldſt not depart from us, nor ſuffer thy faithfulneſs to fail; maintain thine own Cauſe, ſave thine own people; thou art our Shepherd, we are the ſheep of thy paſture; cauſe us to follow thee when we hear thy voice; thou art the Head, and we thy members; unite our hearts to thee in love; thou art the King, we thy Subjects; learn us obedience to thy Laws; thou art

the Redeemer, we are thy redeemed ones; let us not miſcarry, that hang upon our Saviour's arms. Lord, Save thy people, and bleſs thine inheritance; govern them, and lift them up for ever; day by day
Pſal. 28. 9. will we magnifie thee, and will praiſe thy Name, world without end, *Amen*.

A brief Paraphraſe upon the Lord's Prayer.

The Preface.

(Our Father which art in Heaven.)

O Lord, the Holy One, that inhabiteſt the Heaven of Heavens, a place of purity, the Palace of Angels, and of the ſpirits of juſt men made perfect: With what humility,

reverence, faith, and fervency, ought we to come before thee, when we call upon thee, who art the Father of all the Families in Heaven and Earth, and to be honoured by us, not only as the Author of our Being, but as thou hast begotten us to a lively hope, assured us of the adoption of Children, shewed the bowels of an indulgent Father in Christ, and suffered us to come with boldness to the Throne of Grace, in confidence through his merits and mediation, to find acceptance of our persons, prayers, and intercessions, for our selves, and all Saints.

The

The first Petition.

(Hallowed be thy Name.)

And since thou art so great a God, so glorious in holiness, so fearful in praises; in wisdom infinite, in power omnipotent, in thy pity omniprovident; so faithful in thy promises, so great in thy goodness, so just in thy judgements; a God invisible, yet seeing all things; immutable, yet changing all things; immoveable, yet moving all things: Strike such a dread in us, and in all thine, that we may ever revere that tremendious Name of thine, when we think of thee, speak

of thee, pray unto thee, praiſe thee, or hear of thee in thy Word, and in thy Works; that we may be brought to know and acknowledge thee, love thee, and believe in thee, humble our ſelves under thy Almighty hand; fear thee with our hearts; honour thee with our lips; and obey thee with our lives; that others by our good example, may glorifie thy Name, and ſay, God is in us of a truth.

The ſecond Petition.

(Thy Kingdom come.)

And becauſe, O Lord, all by natural generation, are bound

bound faſt in the chains of their ſins, having other Lords beſides thee to raign over them, who do with force and fraud, oppoſe thy Soveraignty, and the Scepter of thy Son, to the great diſhonour of thy Name, in that they will not have thee to raign over them: Shew thy ſelf that thou art God alone, by ſetting up the Kingdom of thy power over all creatures, and thy ſpiritual rule and dominion, in the hearts of thine Elect. Let Jeſus Chriſt thy King, who at his aſcenſion led captivity captive, and ſpoiled principalities and powers, and vanquiſhed ſin, death and hell, raign glorioufly in the whole

World,till all his enemies become his footſtool,and gather and govern his Choſen by his Word and Spirit, that it may rule in their hearts and lives, and become prevalent for their conviction, converſion, and for a compleat conqueſt over their corruptions. Lord ſend forth thy light and thy truth, that it may lead and guide them, and bring them by flocks into thy Fold.Cauſe Magiſtrates every where to tend and take care of them, to foſter and defend them. Send forth painful Paſtors in all places, for the calling of ſuch as belong to the election of Grace,raiſing up ſuch as are fallen, for the feeding, comfort=

forting, and confirming of ſuch, as are already come to Chriſt, and for gathering them as ſheaves into his barn. Lord, Make way for the downfal of the man of ſin, and of the falſe Prophet, by filling up their meaſure; give them blood for blood, and hear the cryes of thy Saints, who ſay, How long Lord, holy and true; that the number of thy Choſen being accompliſhed, thy people freed from all their conflicts with ſin, Satan, and wicked men, they may enjoy a full redemption of ſoul and body, and having raigned with Chriſt in a ſtate of Grace, may be rewarded by him with a Crown of Glory.

The

The third Petition.

(Thy will be done on Earth as it is in Heaven.)

1. *Willingly, without conſtraint.*

2. *Preſently, without delay.*

3. *Fully, without reſervation.*

We know, O Lord, that of our ſelves, we are utterly unable to do thy will, though we were ſent hither to this end, and upon this errand, we being by nature free to ſinful acts, but in a ſtate of enmity to good works, forward to fulfil the wills of the fleſh, and to follow the wiles of Satan, who would lead us captive after his will. But O thou Saviour of the World, who comedſt not to do thine own, but the will of him that ſent thee, make

make good to us that promiſe, in the behalf of thy people, that they ſhall be willing in the day of thy power. To this end, Subject us to thy Soveraignty, by ſending thy Spirit to inhabit in our hearts, to the removing of every weight that wearieth us, in running the ways of thy Commandments, and which may become as oyl to our wheels, to further us in going the faſter in our celeſtial race. We humbly pray thee, Lord, take away that blindneſs of our minds, obſtinacy of, and inflexibleneſs of our wills, and frowardneſs of our affections, that we may know, approve of, and put in practice that which is the

4. *Sincerely, without hypocriſie.*

5. *Continually, without intermiſſion.*

6. *Humbly, without pride*

7. *Diligently, without remiſſneſs.*

the acceptable and perfect will of God, and may ſubmit to thy good pleaſure, in all thy providential dealings with us, without repining or impatiency, believe all thy promiſes, and perform all thy precepts, ſpeedily, conſtantly, contentedly, fully and faithfully, with the like ſincerity and affection, though not with the ſame perfection, as thy Saints and Angels do in Heaven. And ſince when we have done our beſt, we are but unprofitable ſervants, accept of our deſires and endeavours, our willing minds, notwithſtanding the unworthineſs of the Work, and have reſpect unto us in thy Son, who delight-

8. *Zealouſly, without lukewarmneſs.*

lighted to do thy Will, and to do it for us.

The fourth Petition.

(Give us this day our daily Bread.)

Lord, We confeſs, we at firſt made a forfeiture of all that we have or enjoy, both life and livelihood, by a failure in our obedience, inſomuch as we cannot challenge ought from Thee, as our own, the leaſt bit of bread, drop of water, breath of ayre. It is infinite Condeſcention that thou ſhouldeſt ſtill continue thy Care towards us, and affords us the comforts of life, health

health and wealth, food and Phyſick, Peace and Plenty, Credit, and other Conveniences, to the ſupport of the Clayie Cottages of our frail Bodies. Have reſpect we humbly pray thee to thy Promiſe made to us in Chriſt, who become a Curſe for us, not onely that he might reconcile us to God by his Blood, but that he might make a Covenant betwixt us and our fellow-Creatures; to remove the enmity, and to reſtore us to uſe the right uſe of them.

Now Lord ſince Man lives not by Bread alone, but by thy Bleſſing, and every good guift and every perfect giving

giving is from above, we intreat thee give us ſuch a competency of all things that concern this life, and godlineſs; that we may not want that good thing, without the which we cannot comfortably ſerve thee: Vouchſafe thy bleſſing upon our endeavours in the uſe of lawful means, and upon our honeſt Labours, and let us not eat the bread of idleneſs, but be working with our hands the thing that is good, that we may have to give to him that needeth. Keep us(good Lord) from inordinate Care in our Callings, or from a diſtruſt of thy Providence when theFig-tree bloſſoms not, the labor of

the

the Olive failes, and the Fields yield not their meat: Let us truſt thee in famine as well as in fulneſs, and be ſatisfied with our preſent pitance, without murmuring, or repining at the proſperity of others, or our own parcimony; and feed us with that Bread that cometh down from Heaven, that we may not hunger nor thirſt after the Worlds Dainties.

The Fifth Petition.

And forgive us our Treſpaſſes, as We forgive them that, &c.

And ſeeing our Sins are debts which either oblige us to

to make ſatisfaction, which is impoſſible on our part, or elſe to bind us over to puniſhment which is intollerable: (Good Lord) blot them out of thy Book by the Blood of the Lamb ſlain from the foundation of the World. Cauſe us to ſee the bitter root of them in the firſt and ſecond *Adam*, in the Angels that left their Heavenly Habitation; and the curſed fruit of them in our ſelves and in all Mankind: depriving us of the Favour and Fellowſhip with God, laying us liable to his wrath and curſe, to all the miſeries of this life, to death it ſelf, and to the pains of Hell for ever.

Gracious God, accept of the ſatisfaction made to thy Juſtice by the Bitter Death and Sufferings of our Dear Lord and Saviour for us. Indeed our ſins cry louder then our ſupplications, but not louder then his interceſſion: his Blood ſpeaks peace and reconciliation for poor Sinners; Let the price of it prevail with Infinite Juſtice that we periſh not, and apply it to us by Faith, that we being aſſured of it may have ſound peace in our Conſciences: and that we may not forfeit ſuch a Favour through our own default: Give us bowels of Compaſſion towards our Brethren, that we may as freely forgive

forgive them by Christ's Command, as we desire to be forgiven by his Merits, and Mediation.

The Sixth Petition.

And lead us no into temptation, but deliver us from evil.

Help Lord, for Sathan the *Accuser of the Brethren*, daily sollicits us to sin against thee; he stands at our right hand seeking to draw us to the most detestible Evils, to thy dishonour, and our unspeakable detriment: Gracious God, leave us not, neither suffer him to lead us Captive after his will: his name is

Legion, and of our ſelves we have no ſtrength to ſtand againſt ſo great a multitude: be pleaſed either to reſtrain him, or aſſiſt us; and as he is ſtill ready to aſſault us, inable us to reſiſt him: That we being powerfully ſupported by thy Spirit, may not faint in the hour of temptation, but recover our ſelves out of the ſnare, and become *more then Conquerors through the Captain of our ſalvation, who himſelf alſo was tempted, that he might ſuccour ſuch as are tempted.* Lord ſave us, ſubdue our fleſhly Luſts, which are the weapons wherewith Satan wars againſt us. Over-rule the World with all its baits & blandiſhments;

and

and that these may not hurt us, deliver us from the evil.

The Conclusion of the Lords Prayer,

For thine is the Kingdome, Power and Glory, &c.

And that which doth incourage us to pray against these Evils and Enemies of all sorts, and to be supplied with proportionable strength to withstand them, is this, because, Lord, thou art a great King, and all Power belongs to thee to do whatsoever pleaseth thee in Heaven and in Earth: and in that thou hast set thy Son as King

King upon *Mount Sion*, the Hill of thy Holineſs, who hath all things put under his feet, and is exalted as head over all things to the Church; by Faith we rely upon this impregnable Rock and Fort; to which whoſoever fleeth, ſhall never be forſaken: for the Glory of a Prince conſiſts in the proſperity of his People: Therefore to him that is able to do exceeding abundantly for us, above what we can ask or think, according to the power that worketh in us, be glory in the Church of Chriſt throughout all Ages world without end. *Amen*, So be it, Lord, as we have prayed.

The

The first Petition contains the end of our desires, God's Glory, which we should chiefly point at, in all our prayers, *Hallowed be thy Name.*

The second, the obtaining of good, the Sanctification of the whole Man, *Thy Kingdom come.*

The third, the obedience of our lives, *Thy Will be done.*

And 4th, the necessaries that concerns the body, *Give us this day our daily bread.*

The rest contain the removal of evil; as, 1. The evil of Sin, *Forgive us our Trespasses.* 2. The Evil of Temptation. 3. The evil of punishment, *Deliver us from evil.* All which being

being in the plural number, holds it out to be our Duty to pray for others, as well as our ſelves: the ground of which, ſince we acknowledge that God alone is able to grant our deſires; which we ſhould urge as an argument to ſtrengthen our Faith concerning the ſucceſs of our Sute, *For thine is the Kingdom, Power, and Glory.*

FINIS.

A Letter containing a loving admoniiion to all his dear Relations, nearer, or more remote; in particular, to his Wife and Children.

My good friends;

I Rejoyce that at laſt I have leiſure to manifeſt my love to you, and to leave theſe lines as a Legacy behind me; when I ſhall deſcer d into a bed of duſt, never to converſe more with you in the fleſh.

You know I am ſomewhat ſlow of ſpeech when in health; and I ſuſpect it may be much more ſo with me in ſickneſs,

and by means of my retiredneſs from you, the burthens that have been upon me, and my preſent barrenneſs; I have cauſe to fear I have not done what I ſhould, and in particular towards you, to whom I am obliged in the ſtricteſt ties of love and tenderneſs.

It was the complaint of holy Mr. *Hiron* upon his deathbed; I confeſs, (ſaith he) in publick I have been ſomewhat full in reproof, admonition, and inſtruction; but in private my backwardneſs, baſhfulneſs and daſtardlineſs hath been intolerable: and I may truly ſay, if any thing lies as a burthen upon my conſcience, this is it.

See his words in a relation of his death annexed to his works in the firſt Vol.

I have for theſe many years been

been civilly dead, and perceive by many ſymptoms of old age, that I am indeed drawing nigh the ſhore, and would gladly have peace with all men, and eſpecially with God, and mine own Conſcience. Your Salvation is the thing I highly prize, your ſanctification, as a ſubordinate means, I pray for; and ſhould you fall ſhort of theſe through my default, how ſhould I anſwer it before the Judg of all the World? It was the conſciouſneſs of my duty, your own danger, and a fear leſt you ſhould fall ſhort of grace and glory, that hath ſpurred me on, and ſtirred me up to be your remembrancer in ſome things that happily you know in part already;

Ezek. 3. 6.

already; but desiring your perseverance and further growth towards perfection, I forbear not to write these things to warn you, though far absent from you; you are much upon my heart, how much, perchance I cannot so well express: yet *I* suppose I may better declare my self now at a distance, than by speech, were I present with you; and I hope the rather to prevail, and that these lines may make a deeper impression upon you, if that be a truth that the Poet speaks;

Segnius irritant animos demissa per aures;
Quam quæ sunt oculis commissa fidelibus.
Those things more slugishly our minds excite,
Which enter at the ears, then at the sight.

You will not impute this my under-

undertaking to pride, humour, ſingularity, or to any deſire I have of a dominion over your Faith; ſure rather it is to be a helper of your joy: and if you read theſe lines with the like mind they were written, your profiting will appear to the praiſe of God; only let him have a part in your Prayers, who is affectionately deſirous of your eternal happineſs. *R. M.* 2 Cor. 2. 24.

A mild Admonition to my dear Consort, Comforter and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ.

Beloved Wife;

IT is my hearts desire and prayer that the God of Peace and Love, (who hath joyned our hearts and hands together in a Marriage-bond, and given us children as his inheritance,) would, to our mutual joy, unite us all to one Head, and Husband, Christ; that at the consummation of all things, before the general assembly of the Saints, and the

the ſpirits of juſt men made perfect, we may ſay, here we are, and the children that the Lord hath given us. Now, the God of Peace, that brought from the dead the Lord Jeſus Chriſt, grant all our petitions, and make us helpers of one another in the way of Heaven, and work of Holineſs. And, bleſſed be God, who hath given me ſo good a Choice, ſo fit a Helper, and of ſuch a Chriſtian ſpirit; one who hath not moved me for outward maintenance to ſwerve from a good Conſcience, neither hath ſeemed to murmur at the diſpenſation. Oh! ſtill ſtudy to keep ſuch a calm and quiet frame of heart, which will afford you ſafe ſecu-

B. Hall's Balm of Gilead, p. 207.

rity, humble patience, contented humility, and a contemptuous valuation of these outward things, which are only uncertain Riches, airy Pleasures, and empty Profits; the Pomp of which is but a fancy, the Pleasure of them but an opinion, and the Beauty of them but a gaudy bait, which hath betraid thousands, whose senses have not been exercised to discern things that differ. See therefore more by other mens sin, than by your own smart; and learn to account your self in a state of banishment while you abide in the body, still stay your self upon God, lay up your treasure in Heaven, ever praying that the will of the

Lord

Lord may be done, and commit the care and custody of your Family to him, in the use of honest ways and means: and be well assured that God your dear Father will not see you want, whilst you continue in his love and fear: He will be a Husband to you, a Friend, a Father, who will supply all your wants, according to the riches of his grace, and the fulness that is in Christ. He it is that taketh care of Sparrows, clothes the Lillies, and feedeth the young Ravens. It was a sweet saying of Mr. *Hearns* to his Wife, bewailing her Husbands sickness, and fearing what she should do if he died? Peace (Sweetheart, said he)

Mr. Careless in a Letter to his Wife. in the Book of Mart. p. 216. Vol. 3.

he) that God which feedeth the *Ravens*, will not fail the *Hearns*.

Dr. Fuller in his Meditations.

Make it the main buſineſs of your life to obtain Repentance toward God, and Faith towards our Lord Jeſus Chriſt; ſo you will be freed from a ſelf-condemning conſcience, and become victorious over the body of ſin. Here indeed our life is made bitter either in reſpect of ſin or ſufferings; theſe laſt, if you get them ſanctified, are the beſt benefactors for heavenly affections, they will wean you from the World, and win you to Chriſt. And for ſin, it ſhall not hurt you, nor hinder your happineſs, if you are unfeignedly humbled for it, and turn

from

from it to God by Jesus Christ, he is not as man, that saith he will forgive, but never forget; *his thoughts are not as our thoughts*, Isa. 55. 8, 9: but he blotteth out his peoples transgressions, and will remember their sins no more: Bring but a broken-heart to God's mercy-seat, and all the meritorious sufferings of his Son shall be yours, and he will abundantly pardon. Let these Promises be your prospective, and Faith your eye to look through them to Christ, and to God in him; and call to mind what returns of love, submission and service, you should render unto him for all his benefits: think it not enough to praise him with your lips, but throughout your life; and

and love him with your whole heart, with all your mind, and with all your might: love your Relations in him, your Enemies for him, but God for himself.

Oh! think often of God, speak often of him, and to him, and tell others what he hath done for you; delight in his presence; grieve, if you perceive he hath with-drawn himself, and be careful to regain him, and resolve never to let him go.

Psal. 132. 4. *Cant.* 3. 1, 2, 3.

Have respect to the pledges of his Love, his Word and Ordinances; love the Word of God the more, by how much more others do slight it, and delight not in it: Study to know the mind of God contain'd in

Psal. 119. 126.

the

the Scriptures, meditate often in it, and make it your Counsellor, your Companion, your Comforter; the rule of your words and actions, and the guide of your thoughts and affections; and it will teach you to live, learn you to die, and you will be possessed with such treasures, that neither the Covetous shall catch from you, the Canker corrupt, neither Thieves steal away; and it will entitle you to an inheritance purchased and prepared for the Saints in life. As therefore one that is from home, whilst you abide in this body of flesh, let your soul have its ascentions towards these heavenly Mansions. Say, woe is me that I inhabit this

Read the Lady Jane Gray's *Letter to the Lady* Catherine, B. M. *Vol.* 3. *p.* 36.

Mechek,

Mechek, and dwell in these Tents of *Keder*: Mourn and groan that you have not more your conversation where your heart and hopes are; and see to it, that you be a pattern of Patience, of Humility and Holiness to your Houshold, and to all about you. Be slow to anger, and, if wronged, easily reconciled. Love them that hate you, render to them good for evil; this is the way to overcome an Enemy, and to heap coals of fire upon his head.

Be affable and courteous to all, and not so much mentioning others faults, as endeavoring to amend your own: and let none of your Allies lack, that love, respect,

reſpect, remembrance and inſpection that belongs to them.

Be inſtant and unſeaſant in Prayer, private by your ſelf, and publick with your children; and preſs this duty upon them by your own example. *Nazianzen* reports of his Siſter *Gorgonia*, that her knees ſeemed to cleave to the earth by her often praying: and *Gregory* of his Aunt *Trucilla*, that her elbows were as hard as horn, by often leaning upon a Desk, where ſhe prayed. And *Monica*, St. *Auguſtine*'s Mother, was ſo much in this duty, in particular for this her Son, that St. *Ambroſe* ſaith of him, it was not poſſible that a Son of ſo many Prayers ſhould miſcarry: *Pſal.* 92, 1, 2. *Luke* 10. 10. Fuller *in the Life of Monica.*

There

There is not a better expedient to make our children become a bleſſing to Poſterity, than to beg it of the Lord by fervent Prayer, and to bath them in our tears: For pouring out the ſoul to God, with pure affections, in faith and full aſſurance, with humility and ſelf-abhorrency, out of pure ends, ſeeking his honour, and asking things lawful, ſeaſonable and ſutable to their preſent ſtate, we ſhall be ſure to ſpeed.

Charge all your children that they ſolemnly ſanctify the Sabbath, and ſuffer none to wander up and down on that day to the neglect of their duty, and dangering the eternal reſt of their ſouls. Be inſtant with them to

hear

hear the Word frequently, to receive it in the love of it, to examin it by the ſtandard of Truth, the Law and the Teſtimony, to retain it, and return a ſutable progreſs and growth in Grace, that their end may be peace.

Prevail with them to mind their Baptiſmal-covenant, to remember their relapſes, to return from all their tranſgreſſions, and to retain the good motions of the Spirit upon their hearts, that they may do nothing contrary to Faith and a good Conſcience; as they would not hear of this hereafter.

Provoke them to Love and good Works, to avoid evil

Company, and to be Companions with them that fear the Lord; to die to the World, to deny the Flesh, but to defy the Devil, and not to be acted by carnal reason, nor to follow their own righteousness, but to discern their own poverty, nakedness, and nothingness, which may serve to humble them: This is a means to gain truth of Grace, growth in Grace, and perseverance therein to the end.

Put them in remembrance of these things, and I have confidence in the Lord that you will be no otherwise minded.

Fare you well, (my dear Bowels in the Lord,) fulfil my joy. *Now, the Lord direct your heart in the love of God, and the*

2 Thes. 3. 5.

pa-

patient waiting for Jesus Christ, that when he shall appear, you may have confidence, and not be ashamed before him at his coming: wherefore I pray for you, that God would count you worthy of this Calling, *and fulfil in you all the good pleasure of his goodness, and the work of Faith in power*, that the name of the Lord Jesus may be glorified in you, and you with him: 2 Thes. 2. 11, 12.

Your Loyal Lover,

R. M.

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ave

An Admonition to the Children.

Behold my looks; and, O! that you could view
Mine anxious thoughts, and careful heart for you.

AND now, O, my dear Children, let me apply my ſelf, to you; my earneſt deſire and prayer to God for you is, that you may be ſaved: my heart is enlarged towards you, it beats, my bowels earn towards you; your happineſs here, but eſpecially hereafter, is that which I long for. Oh; that you did but

but know a Fathers affection; What care I have of you, and how much I tender you! what fears I have left you ſhould miſs of the prize that you are to run for, and fall ſhort of the Reſt prepared for Gods people! Oh what tears could I mingle with theſe intreaties! Even weep till I can weep no more. Could I but prevail with you to Repent and ſeek after God, to do it ſeriouſly and ſeaſonably, even whilſt it is called to day. My preſent hopes and happineſs is bound up in yours. I could have no greater comfort then to hear that all my Children walked in the Truth. Oh refreſh my Bowels, fulfil ye my joy in the Lord, And that I may not

have cause to wish with *Augustus*, that I had either lived a single life, or died childless; You, ⊙ my Son, be as *Abner*, your Father's light; And you my Daughters as *Abigal*, your father's joy. You are they which will either be a solace to my Aged heart, or that will bring my gray Hairs with sorrow to the Grave.

Utinam aut Cœlebs vixissem, aut orbus periissem.

Gen. 42. 38.

You have Life, and Death set before you, do not therefore trifle, but be serious about the concerns of your Souls, which are a precious substance, the price of the Blood of Christ, and not to be parted with for all the gain, or Gold in the world. Think with your selves what profit he will gain that exchang-

exchangeth an Immortal Soul for a poor periſhing comfort. He that is ſo laviſh as to ſell his Soul for a baſe Luſt, makes a bad Market, and will be a great loſer in the end. *Matth.16.26.*

Therefore my beloved Children, I admoniſh you by the God that made you, that you ſet not light by my endeavours, not by the love of Chriſt in dying for you; ſell not your ſouls to the ſervice of ſin, live no longer in the allowance of any carnal contentment, pride, pleaſure, paſſion, ſeem they never ſo near and dear to you, never ſo natural, never ſo neceſſary to your fleſhly intereſt. For hereby you offer indignity to the Soveraignty of God,

contemn his Authority, ſlight his Comminations, and incur his high diſpleaſure whilſt you prefer the grieving of his ſpirit, before parting with a Beaſtly delight, that hath more of the Gaul, then of the Hony, and will be bitterneſs in the latter end. Learn therefore to know ſin, to diſallow of it, to loath it, to deſpiſe and overcome it, to put it from you, to fear its return, to be more ſtrange to it; more watchful to avoid the Temptations, and to ſhun the occaſions that lead to it. Read over the Law of God, record it, and let it be alſo written in the Tables of your hearts. Obſerve what duties it commands, and what ſins it forbids, that you

Jer. 2. 19.

2 *Sam.* 2. 26.

you may eſchew the Evil, and do the good commanded. For your further information herein I refer you to Dr. *Downams* abſtract, *Brinſley*'s watch, and the Aſſemblies Catechiſe; which laſt I have often preſt you to perfect your ſelves in. The neceſſity of the duty of Catechizing, is commended to you of old, and confirmed from the end of the Law, 1 *Tim.* 1. 5. and from the Law it ſelf; *Thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thy houſe, &c. when thou walkeſt by the way, when thou lieſt down*, &c. The duty hath been of old very honourable and venerable in the Church of *God* and Jeſus Chriſt himſelf (whoſe act

Pſal. 119. 10. *Deut.* 6. 7.

act herein is for our example) submitted to it, reproved those that forbad the Children coming unto him, *Mark.* 10. 14. charged his Disciples to feed not only his sheep, but also his Lambs, *Joh.* 21. 16, 15. The principles of every Art or Science must be first learned by all that would attain to the knowledge of the mysteries therein contained: so such must be acquainted with the grounds of Religion, who would be compleat Christians. The profit of which course we may apprehend by the many knowing Professors that have followed this way, and you will find few of these have been levined with the loose opinions of the times: and

Matth. 18. 2.

Luk. 2. 46.

and the Papists themselves complain that we have got the start of them by this undertaking. Therefore good Children deny me not this easie, though earnest request, be more ashamed of your ignorance, then of your years.

Here you may be acquainted with your Fall in the first, and your Rise in the second *Adam*, and may come to learn the nature of the covenant of Grace that God made with Man fallen in *Christ*, wherein he ingageth to be their God, if they will be his people. *Hos.* 22. 23.

See then that you take God the Father for your Father, and faithful Creator; God the Son for your Saviour, as the Prince

of

of Peace, accept him in all his Offices, Ordinances, and Institutions. As your Prophet to explain, as your Priest to obtain, and as your King to apply Salvation to your Souls. And God the Holy Ghost for your Sanctifier, counsellor, comforter, and as he that seals your evi-

John 14. 1. 16. 26. dences, and gives you the earnest of the Inheritance, *Ephes.* 1. 14. *cap.* 4. 30.

Resign up all that you have, Soul and Body, to God in Christ without reservation, and have an universal respect to all

Rom. 12. 1. 2 *Cor.* 8. 5. his Precepts, *Psal.* 119. 6. and that at all times, *Psal.* 119. 31. Desire as much to be holy, as to be happy, and to have *Christ* rule in you, as you would reign with

with him. Truſt in him, and reſt upon his promiſes at all times in Poverty, Reproach, in Perſecution, &c. Learn even in theſe to live by Faith, to look to Chriſt for ſalvation, *Iſa.* 45. 22. to come unto him, *Hab.* 3. 17. who never caſt off any that do ſo, and for your incouragement herein, behold he calleth you, *John* 6. 37. *Iſa.* 51.

Preſs ſuch promiſes as theſe for your Purgation from all 2 *Cor.* 7. 1. filthineſs, and perfecting of holineſs: Set your ſelves ſeriouſly againſt every ſin, and *Chriſt* will become all in all to you. Wiſdom for your inſtruction, *Righteouſneſs* for your Regeneration and Redemption, and for your conqueſt over ſin, death, and hell. Harken

Prov. 8. 32. Harken unto me, O my Children, hear instruction, and be wise, and refuse it not. These are not the words of an earthly temporary Father, but of that everlasting Father, it is the voice of Christ, the wisdom of God; and how unworthy will you be to appear before him, and how unable to stand in *Mal.* 3. 23. judgment, or abide the day of his coming, which will burn as an Oven, when all the ungodly, and they that do wickedly, will wish for the Mountains to cover them from the presence of *Christ* that sitteth upon the Throne.

Let that rousing speech of Mr. *Bolton* in his Life and Death. that Reverend Man of God, now a renowned Saint in Heaven, sound in your ears; who had

had five children, one Son and four Daughters, (within one of the number I have now living) He turning to them as he lay upon his Death-Bed, told them he verily Believ'd, that none of them durſt think to meet him at the great Tribunal in an unregenerate ſtate. See his Life and Death.

Really Sirs, there is ſuch a thing as the New-birth, it is not a Fancy, but a great Article of Faith, and you muſt believe it, and go through theſe pangs of it if ever you will enter into Paradice. My little children, *John 3. 3.* of whom I travel in Birth again, till Chriſt be formed in you: While I am preſent with you, *Gal. 4. 19.* let me prevail with you, to part with all for the Pearl of Price.

Count

Count Piety your best patri-
1 Tim. 4. 8. mony, and as the most profita-
ble thing in the World. It
1 Tim. 6. 6. will afford you gain, yea, great
gain, joy, great joy, *Psalm.* 119. Peace, great Peace, even such as passeth all understanding. It is *vers.* 165. a Grace that hath true contentment for its companion, and hath the promise, not only of this life present, but also of that which is to come. You that are set upon profit, here is gain for you, you that are for pleasure, here is joy for you; you that desire to see good days, and say, *Who will shew us any good*; here is
Psal. 119. 165 peace, prosperity and all. Much peace have they that love thy Law, and nothing shall offend them.

My

My dear Children, What ſhall I do for you? What ſhall I leave you, that may be entailed on your poſterity? What would you crave, if you might have your wiſh? More wealth, more of the world, I fear, this would be your requeſt. Oh! were I worthy to chooſe for you, it ſhould only be *Agur*'s pittance, in reſpect of outward things, neither poverty nor riches, and withal wiſdom, which is good with an inheritance: My ſuit ſhould be, That you would ſet God always before you, that you may not ſin againſt him. O! Fear to do any thing againſt that God that you profeſs to love, and you

Prov. 30. 8.

will not love to do ought againſt him that you fear. Did you believe that God is ſo good a pay-Maſter, and godlineſs ſo profitable, you would ſin againſt him leſs, ſerve him better, and truſt in him more.

Prov. 1. 8, 9. Hear, O Children, the inſtruction of your Father, and forget not the law of your Mother; bind them about your neck as chains, and they ſhall be an ornament of grace to your head. Wiſdom is the principal thing, get it, and forget it not; forſake her not, and ſhe ſhall preſerve you, love her, and ſhe ſhall keep you, exalt her, and ſhe ſhall promote you, and even bring you to honour, when you do embrace her.

Prov. 4. 5, 6, 7, 8.

Plato,

Plato, though an Heathen, ſaid, That neither gold nor precious ſtones ſo glittereth, as the prudent mind of a pious perſon. And *Æneus Silvius* ſaith of moral Vertue, If it could be beheld with mortal eyes, it would work a ſtrange admiration in the beholder; men would even point at it, and ſay, Is not this *Naomi*, beautiful: Much more could ſaving Grace be painted, and delineated in its lively colours, it would draw many after it. Oh! Let real godlineſs be the guardian of your youth, and it will be the garland of your life, the guide of your age, and the good Angel to lead you to Glory.

Begin with God; he that forgets
to pray,
Gives not himself good morrow,
or good day.

Let the ſight of your ſins, the ſenſe of your wants, God's readineſs to be entreated (who is for this cauſe ſtiled a hearer of prayers) incite you to the duty, and ſet you upon ſeeking him ſeriouſly and ſeaſonably, at leaſt morning and night. Bleſs the Lord ſo ſoon as you awake, that he hath not made your bed in darkneſs, that you are not as free among the dead, as the ſlain
Pſal. 88. 4, 5. that go down to the pit, whom God remembers no more, but

that

that you are by reſt refreſhed, and fitted for the duties of the day.

1. Seek God in ſecret by your ſelves, *Mark* 1.35. and publickly with the Family, and let no pretence of buſineſs divert you, neither diſtract you in your devotion: Say of worldly thoughts, as *Abraham* did ſay to his ſervant, *Stay here whilſt I go, and worſhip God yonder.* Mat.6.6.

Be careful how you ſpend your time, a precious treaſure that you are intruſted with, not to be parted with for any price, the loſs of which is incomparable, and irreparable, and it will be in vain to call again yeſterday. How many Eph.5.15, 16.

hath God ſued with an Action of Waſte, for not knowing in their day of Grace, the things that belonged to their peace. Follow your Callings in the World with heavenly minds, and ſee that you be ſtill imployed in what is lawful and laudable, that Satan take not an advantage againſt you, through your eaſe or idleneſs; an empty houſe, an heart that lies fallow, is a fit ſoil for him to ſowe his tares in.

Eſpecially improve that part of time well, which is dedicated and conſecrated to the ſervice of God; ſanctifie it with all ſolemnity, and ſuffer no part of it to degenerate into ſloth, or in making pro-

viſion

viſion for the fleſh, but walk in Chriſt's Garden, delight your ſelves in that Feaſt of fat things he hath prepared for you: Do not your own ways, find not your own pleaſure, think not your own thoughts, and ſpeak not your own words. Prepare for it by emptying and disburdening your hearts of all ſuperfluity of earthly cares; ſay in the morning of the day, Awake my glory; let your hearts be inditing a good matter, and your tongues as the Pen of a ready writer, whilſt you ſpeak of Chriſt, pray unto him, or hear him preached; attend to the Word carefully, meditate of it, remember it, practiſe

Iſa. 58. 13.

Pſal. 45. 1.

it conſcionably, and make it an ingrafted Word, by being formed into the obedience of it.

Weigh your words well before you ſpeak them, and let nothing be heard from your mouthes, but what is good to
Eph. 4. 29. the uſe of edifying, and that may adminiſter Grace to the hearers. Rotten ſpeech proceeds from a heart rotten, and demonſtrates the fruit of the corrupt fountain, from which it flows. God hath ſet the tongue betwixt the brain and heart, and with a double guard, that we might deliberately adviſe before we ſpeak.

Hear

Hear much, but little ſpeak, a wiſe man fears,
And will not uſe his tongue ſo much as ears.

Have a ſpecial regard to thoſe whom you entertain as your aſſociates, ſee that they be ſuch from whom you may receive good, or on whom you may do good; it is much better to be alone, than in bad company; our eyes are never made ſound by the clearneſs of others, but they are often made ſore by their bleareddneſs. We are one anothers patterns and temptations, and are ſooner drawn to do evil, than to follow that which is good;

good; we are apt ordinarily to imitate thoſe with whom we are familiar, and with whom we have entred into a league of friendſhip: Chooſe therefore ſuch for your friends and intimate acquaintance, who truely fear God.

Have communion with few,
Be intimate with one,
Deal juſtly with all,
Speak evil of none.

Bleſs God that you were born in a Land of Viſion, and live as ſuch as enjoy ſo great a benefit, by building up your ſelves in the faith of the Goſpel; that if perſecution ſhould ariſe, for contempt of the truth,

truth, you may not ſwerve from your profeſſion, but even reſolve through the power of God, to die for, rather than to deny Chriſt, in this adulterous, perverſe, and ſinful generation; For whoſoever ſhall be aſhamed of him and his words, of him the Son of man ſhall be aſhamed, when he ſhall come in his own Glory, and in his Fathers, and of the holy Angels. Mark 8. 38. Luke 9. 26.

See that you be obſequious and indulgent to your Mother, a Precept that hath a promiſe of long life, and proſperity to ſuch as obſerve it. Oh! Slight her not, but ſhew her reverence. Should ſhe ſur-

ſurvive to ſee you live of your ſelves, forget not the womb that bore you, nor the breaſts that gave you ſuck; revive her by your frequent viſits, and relieve her if ſhe ſhould need it, and you have power in your hands to ſupply her; Nature hath taught even the Bruits to be tenderly affected towards ſuch as bore them.

And you, my dear Children, Be alike minded one towards another; I command you that you continue in mutual love, and live whether together, or apart, as heirs of the manifold Grace of God, not as if you were born for your ſelves, but for the behoof

hoof and benefit of one another; exhort, ſupport, ſupply, feed, and defend one another, as ſuch who proceeded from the ſame fleſh, and profeſs the ſame faith.

Murmure not, if the Lord ſhould in his providence meaſure out to you a ſmaller pittance of outward things, than you expected; ſubmit to his hand, who hath power to caſt down, or to raiſe up, and learn hereby to be the more holy, humble, little, and low in your hearts, and to labour with your hands, working that which is good. Eſteem ever of God's outward proviſions beſt for you; do your duty, and reſt upon his promiſe

miſe for your ſupply. Could you but live upon God in the loſs of Creature-comforts, you would find all made up in the God of all conſolation, and though this mercy or the other is not, yet Covenant-mercies would be ſure; though Father, Mother, and all your Relations ſhould leave you, yet the Lord liveth, who hath ſaid, *I will not leave you, nor forſake you*; with him the Fatherleſs find mercy.

See Mr. Brooks *his Mute Chriſtian.*

2 Sam. 23. 5.

Joſh. 1. 5. Heb. 13. 5.

Often read over theſe lines, as a ſmall Legacy left you by your tender Father, that entirely loves you, and is liſtning to hear with what heart you attend to his wholeſome Admonitions; Hear them for

for your good; hide and hoard them in your hearts, and they will be life to you, and they will lead you walking, keep you sleeping, and talk with you waking. Prov. 4. 8. Prov. 6. 22.

Finally, my Children, Farewel; Follow after whatever things are true, honest, just, pure, lovely, and of good report; shew compassion one to another; love as Brethren, be pitiful, be courteous, live in peace, and the God of love and peace shall be with you. Phil. 4. 8. 1 Pet. 3. 8. 2 Cor. 13. 11.

An

An affectionate Admonition to the residue of my Relations:

Dearly beloved Friends,

THE hearty desire of your eternal Happiness, hath put me on to provoke you, to prepare for the appearance of our Saviour Jesus Christ. It is the great goodness of our gracious God, that he cut not off you and I heretofore in our un-

unregeneracy, whilſt we were drawing after us iniquity with cords of vanity, and ſin as it were with cart-ropes; that we have yet the offers of Grace made to us, and a door open for our entrance into his everlaſting Kingdom; that we are not as free among the dead, a generation that are forgotten of God, but ſuch for whoſe ſakes he hath ſent a Saviour into the World. Oh! Would you come to Chriſt, with broken and believing hearts, reſigning your ſelves and all your concerns to him, as your Head, and Husband, he would betroth you to himſelf in righteouſneſs, judgment, mercy, and faithfulneſs, forgive all Hoſ. 2. 19, 20.

your ſins, and ſave your ſouls.

The tender love I bear to you, cauſed me to give you this tronble, and were it not in matters of the greateſt worth and weight, I ſhould have ſpared my pains. You may have other inſtructors in the Truth, which is after godlineſs, yet not many that bear the like affection to you; you are my bone, and my fleſh, my bowels earn for you, and I would not be happy (if it might ſtand with the determinate purpoſe of God) without you.

In intimis viſceribus habeo ad convivendum & commoriendum. As Mr. *Bradford* ſaid to Mr. *Sanders*. *B. M. v.3. p.320.*

O! Serioufly think with your ſelves, the great Work you are to do in the World, is to glorifie God, and to get ſafe

to

to Heaven; theſe are the primary and ſecondary ends for which you were ſent hither; to have ſaving grace wrought in you, and to make ſure your ſalvation by your ſanctification, the truth of your faith by its fruits, even good works, which God hath ordained that you ſhould walk in. And know this, that if you are the called according to God's purpoſe, you muſt be conformed to the Image of his Son, and have the impreſs of the new creature wrought in you, which ordinarily hath its foundation laid, in a lively feeling of the guilt and filth of ſin, the weight and burden of which fills the ſoul with

2 Pet. 1. 5, 10.

Eph. 2. 10.

Rom. 8. 29.

ſorrow, horror, and deteſtation, and brings the ſinner to deſpair in himſelf, and to ſee the need that he hath of a Chriſt. For the Holy Ghoſt, who is ſent of the Father and the Son, to enlighten the underſtanding, and to ſupple and ſoften the heart, removes the obſtinacy, and enmity of the will, and makes it willing to caſt away all but Chriſt, to cleave to him, and cloſe with him, upon the conditions of the Covenant of Grace.

It is true, Converſion is from firſt to laſt the work of God, yet you muſt wait upon him in the uſe of his means for it; for as the Father well ſaith, *He that made you without you,*

Auguſtine.

you, will not ſave you without you.

See therefore that you attend upon the Ordinances of Chriſt, publick and private, to the Word preached, the Sacraments, and Prayer; Prepare to meet the Lord in the beauties of holineſs, bring with you tender and teachable hearts, to hear whatever he ſhall ſpeak, give entertainment to every motion of the Spirit, and to every admonition in the Miniſtry of the Word, let it be the matter of your meditation, and confer of it with your Friends, and Family, pray it over and practiſe it, and look that your whole Houſe ſerve God, as well as your ſelves. Acts 10 33.

When you ariſe in the morning, reverently pour out your ſouls to God, and praiſe him with the beſt member that you have. Bleſs the Lord for his mercies privative and poſitive, preventing and pardoning, for his protection of you, and his inſpection over you; that he hath given you quiet reſt, a commodious reſiſtance of any temptation, or a removal of any evil, of ſin, or puniſhment. Beg his aſſiſtance for your direction in duty the day following, that you may be imployed in ſuch things as are pleaſing to God, and profitable to your ſelves, and others. Intreat the Lord to teach you his ways, to lead

you

you in his truth, and to give you hearts touched with the ſenſe of ſin, and godly ſorrow for the ſame, that ſeeing the worth of a Chriſt, and coming to him weary, labouring, and heavy laden, you may find reſt for your ſouls. Call to mind Chriſt's ſufferings for you, your own ſins, and what you ſhould have ſuſtained, had not he bore them in his Body upon the Croſs.

Such Meditations will not diſtract you, but direct you in your Callings, ſo to uſe the World, as not abuſing it; teach you to walk circumſpectly, ſuſpecting a ſnare laid for you in the Creatures, even in this life's lawful comforts. And

1 Cor. 7. 31.

ſince the World will ſtand you in no ſtead, when you come to die, you will not ſuffer it to diſtract you whilſt you live. Here you have to do with mighty and malicious enemies, ſwarms of ſins, legions of Devils, and ſpiritual wickednesſes in high places. Stand therefore upon your watch, quit you like men, and be ſtrong, prepare for death, die to ſin daily, and think you ſee the Judge ſtand before the door: ſo you will be able to lift up your heads with joy, when the day of refreſhment ſhall come from the preſence of the Lord, be ſet at liberty from your ſins, releaſed of your debts, and be brought

Eph. 6. 12.

to enjoy all your desires.

To this end, as careful Chapmen use to do, Cast up your accounts often, and ask Conscience these serious questions every night; Hath not God been out of mind this day? Hath not the World come too near my heart? What have been my Walks and Works? Hath there been no way of wickedness found in me? What have I been? What have I done? And whom have I served? God, or self? By what rule have I acted? By God's Law, or the Law of sin? Have I lived sincerely to God? Soberly to my self? And justly towards my Neighbour? Have my words been warrantable? my

thoughts

thoughts charitable? My actions equitable towards all? If by a through examination you find you have ſo done, praiſe God, pray for perſeverance; and where you find you have failed, beg for pardon, promiſe repentance, and perform it.

See B. *Uſher* his Sermon preached at *Lincolns-Inn*, *Decemb.* 3. *A.D.* 1648

Meditate much of the mercy of your gracious God, in ſending his well-beloved Son to be your Saviour. Deſire to know him, to be found in him, and prefer him in your choice, affiance, and affection, whoſe love did abound towards you above all bonds; it was higher than the Heavens, deeper than the Sea, broader than the Earth, and more

more ſtable and ſtedfaſt than the Mountains. O love this Love of Chriſt! Fix it in your hearts, expreſs it in your obedience to him, and drown all that deſire, love, and delight, that you have ſometimes found in the Creature, in this Fountain. Love your enemies for him, your friends in him, but Chriſt ſimply for himſelf. Get his Name engraven upon your hearts, which will be as a precious perfume, ſpreading its ſavour over all the powers of the ſoul, ſo as you will ſay with the Church, He is all fair, altogether lovely, and that he hath not his fellow on Earth, nor his equal among the Angels. All that beauty

St. *Bernard.*

Cant. 5. 16.

that

that is ſcattered in all the Creatures, is conſummate in Chriſt; all the created perfections in Heaven and Earth, are epitomized in him: The Sun is fair, the Moon clear, the Violets, Lillies and Roſes are ſweet; but compared to Chriſt, they are black, without beauty, and unſavoury. Oh that you would make out to Chriſt, as Bees to the Fields, to ſuck ſweetneſs from the Flowers; as Merchants to the *Indies*, to get Spices, and Perfumes! Oh fly to him, as Doves to their windows! In him is all fulneſs, and you may have it for fetching; he is the deſire of all Nations; a Sun for light, a ſhield for defence, a ſhadow from

Hag. 2. 8.

from the heat, and a ſafeguard from the ſtorm: He is food to the hungry, phyſick to the ſick, and cloathing to the naked; even all that your hearts can wiſh, or your need require. All the priviledges of the Covenant of Grace, are ſealed out to poor ſinners in his Blood; the ſure mercies of *David*, given in for deſiring, even for receiving; and if you will forſake your ſins, and turn unto the Lord, he will have mercy on you, and our God will abundantly pardon you. O lay the ſtreſs of your ſouls, and all their concerns on Jeſus Chriſt, for ſafety here, and ſalvation hereafter! and have no more to do with thoſe other

Joh. 1. 12.

Iſa. 55. 7.

lovers,

lovers, which you deemed moſt dear, and near, and neceſſary to your intereſt in the World; yet have procured you nothing but ſhame and ſorrow, and have hurt you in heart and life. So he will feed you with the hidden Manna, and make you eat of that feaſt of fat things, and wine on the lees, and you will feel in your ſouls ſound joy, and peace in believing.

Now the Lord multiply the Graces of his Spirit upon you all; that as you have heard much of him, you may not bury your talents with the unprofitable Servant, but at laſt may receive a full reward, being Families fearing God,

2 Joh. 8.

and

and of the houſhold of faith.

For this I ſhall bow my Knees, to the God and Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named; that he would grant you according to the riches of his Glory, to be ſtrengthned with might, by his Spirit, in the inward man, that Chriſt may dwell in your hearts by faith, and you grounded in love, may comprehend with all Saints, the length, and breadth, and depth, and heighth of the love of Chriſt, &c. Eph. 3. 14, 18, 19, 20.

V. 21. Now to him that is able to do exceeding abundantly above, &c.

Counſel

Counsel to Friends, concerning a brief Confession of Faith.

FRom all eternity there was a God, and one alone, and none other besides him, the first and the last, without beginning of days, or end of life, a most pure spiritual Being, without body, parts, or passions, who hath all perfection in himself; his wisdom is incomprehensible, and he worketh all things according to

to his own purpoſe, and plea-ſure. He is good, and good-neſs it ſelf; bleſſed, and bleſ-ſedneſs it ſelf: One in Eſ-ſence, but Three in his Per-ſonal Subſiſtance: the Father begetting, the Son begotten, and the Holy Ghoſt proceed-ing. A Myſtery too deep for ſhallow Capacities to com-prehend; which ſince we can onely ſhadow out, let us in a reverent manner admire, and ſay, *O the depth* !

This one God, whoſe Age is Eternity, whoſe Life is Im-mortality, whoſe Power is Omnipotency, and whoſe Greatneſs is Immenſity; crea-ted all things viſible, and in-viſible, by the Word of his

Power; the Angels, as miniſtring ſpirits to manifeſt his Glory in the execution of their Maker's Will: many of which who kept not their firſt ſtate, he hath reſerved in everlaſting chains under darkneſs. Moreover, when God had made the reſt of the ſublunary World, he calls a Counſel to create Man to be the other Creatures Lord; both Male and Female were formed after the Impreſs of God himſelf, and placed in Paradice to take and eat of all the Fruit that grew in that Garden, One ſort onely excepted, and death was threatned upon the breach of ſo juſt a Precept: Now Satan who

Jude 6.

Gen. 3.6.

who first sinned, sollicited *Eve* by the Serpent, and *Adam* by his Wife, the weaker Vessel, so that both fell in the transgression, and we all in him: *Adam* being the common Parent, that represented the whole species, and God having made a Covenant with him, for himself and his Posterity, we all being in his Loynes, fell into the same lapsed state, and lost the Favour of God, and did lye under Wrath, and the Curse: Gen. 3. 15. but God who is rich in Mercy, Commiserating us in misery, first promised, and in *the fulness of time* accomplished Gal. 4. 4. the *great Work of our Redemption*, by sending his Son to be

conceived by the *Holy Ghoſt*, in the Womb of a Woman, a Virgin, and to be born of her, in our Nature, who abode about 33 years in *Judea*, doing good by his *Preaching*, *Prayers* and *Miracles*; hereby declaring himſelf to be the *Meſſias*; but by the malice of the *Jews*, and his own voluntary choice, and in ſubmiſſion to his Father's Will, he ſuffered death, bore his Croſs, Gods wrath, & the Curſe of the Law due to us, and having finiſhed all that Work the Father ſent him to accompliſh, and *having fulfilled all righteouſneſs*, he gave up the ghoſt, was laid in his grave, and there buried: but it being not able to contain him, he aroſe

aroſe the third day victorious over ſin, death and Hell: and after his Reſurrection continued Forty days on Earth, frequently appearing to his Diſciples; eating and drinking with them, opening their underſtandings, upbraiding them of their unbelief, and pouring upon them *the guifts of the Spirit*; *for the perfecting of the Saints for the work of the Miniſtry, and the edifying of his Body the Church*: that by their preaching *Repentance towards God, and Faith towards our Lord Jeſus Chriſt*, they might call home loſt Sinners, teſtifying if they would take him for their *Lord and Saviour*, mourn over their ſins, and turn from them to

Luk. 24. 25, 27.

Epheſ. 4. 8, 11.

God, and render up themſelves and all their Concerns to his guidance, and government, *though they walked through the valley of the ſhadow of death they ſhould not fear*; for *he would lead them in the paths of righteouſneſs, make them lie down in green paſtures, and lead them beſides the ſtill waters*: *Surely his mercy and goodneſs ſhould follow them all the dayes of their lives, and they* ſhould *dwell in the houſe of the Lord for ever*. But ſuch as delighted in, and dallied with their ſins, *deſpiſed the patience of God*, the *Paſſion of Chriſt*, *reſiſted his Spirit*, and *preferred the pleaſures of Sin for a ſeaſon*, before thoſe *Treaſures of Wiſdome and Knowledge* which are in Chriſt;

Pſal. 23. 2, 3, 4, 6.

Chriſt; ſhould be puniſhed *with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power, when he ſhall come to be glorified in his Saints, and to be admired in all them that believe.* 2 Theſſ. 2. 9,10.

Such Doctrine, Chriſt appointed his Apoſtles, and their Succeſſors to preach to all people: and in the ſight of his Diſciples *he aſcended up on high*, even to heavenly glory, where he ſits in Majeſty, making interceſſion for the *Elect*: and at the Conſummation of all things, he will deſcend in the ſame Natures he aſcended, raiſe all that ſleep in the duſt, great and ſmall, good & bad, and to gather together

all that are found alive at his coming, and ſummon them to appear before his Tribunal, where they ſhall be judged *according to all that they have done*, and receive a righteous *Sentence according to their works.*

Beloved Friends,

I Have given you my Advice about a *Brief Confeſſion of Faith*; give me leave to conclude with *Counſel* to you, in order to a *Serious Converſion*, That you would engage in a *Solemn Covenant to be the Lords, to the end of your life.* Look back to your *Baptiſmal Vows*, how you have kept them; We all of us by our firſt birth were the

the *Children of wrath*, till Rege- Eph. 2.1.
neration be wrought in us.
We were *dead in Sins and Tref-* John 3.3.
paſſes, and muſt *be born again.* Gal. 5.6.
We may not expect that *Bap-*
tiſme ſhould waſh away our
ſins by the work done; as
Circumciſion, ſo *uncircumciſion* is 1 Cor. 7.
nothing without the new Creature, 19.
and a cloſe cleaving to, and
keeping the Commands of
God. It is his *rich Mercy in and*
through Chriſt, that he tenders
us reconciliation upon ſo eaſie
terms, and offers to be a God
in Covenant with us. If we
will *come unto him by the new* Heb. 10.
and living way that he hath con- 20.
ſecrated for us through the vaile; 2 Cor. 6.
i.e. the Fleſh and Blood of his 18.
Beloved Son; he will be a
Father

Father to us in him, and a *God* of all our Families, *Jer.*31.1. will you bid farewel to *Aſſyria* and *Egypt*, forſake your *Rimmon* & *Mammon*, and ſtand in defiance with thoſe darling luſts to which your Souls have been endeared; and ſay of all Creature-Confidence, as the Hoſ. 14.3. Church did, *Aſher away*, Idols get you hence. *We have lift up* Gen.14. 22,23. *our hands to the Moſt High God, the poſſeſſour of Heaven and Earth, we will not (from a thread to a ſhoe-latchet) ſwarve from what we have ſworn to him; him* Pſal.73. 25. *onely will we ſerve, him onely will we ſeek, him onely will we prize and prefer in our love, in our delight, in our belief, and in our choice.* Say as the Tribes did

the

the ſame day that *Joſua* made a Covenant with them in *Shechem*; *We are witneſſes againſt our ſelves, The Lord our God will we ſerve, and his voice will we obey.* Joſua 24. 22, 24.

More particularly, every one of you who would be the Lords portion, muſt promiſe perſonally for your ſelves in particular, to this purpoſe, Say, *O Lord, thou art my God, from this time forward I take thee for my Father; I commit my ſelf to thy Care; Caſt the weight of my Concerns upon thy Wiſdom, and the ſtreſs of my ſins upon thy Son's ſhoulders, who hath born their chaſtiſement. I yield to thy rod as moſt righteous, and reſt upon thy ſtaff for my ſupport; Thy rod* Iſai. 53. 5.

and

Pſal. 23. 4. *and thy ſtaff ſhall comfort me.* On thee I wait all the day for paſture and proviſion, for ſuſtenance and ſafeguard, yea I take thee for my ſanctuary, and relinquiſhing mine own righteouſneſs, I rely upon thy rich Mercy; through thy grace I will abide for thee, and abandon all other Lovers.

Hoſea 3. 3.

Gen. 17. 7. O thou Holy One, I take thee for my Pattern and Preſident, upon the account of the everlaſting Covenant. O that I were ſtamped with the Impreſs of thy holineſs, that I might behold thy face in heaven. Pour upon me of that pure River of the Water of Life, waſh me in that *Fountain opened for ſin and for uncleanneſs.*

Rev. 22. 1.

Zach. 13. 1.

I vo-

I voluntarily leave, even loath my pollutions, Lord heal my back-ſlidings; what failings I cannot yet be free from, by Prayer I ſhall oppoſe and reſiſt: O deliver me from the bonds of my corruption, even that Body of death that captivates me; and is loathſome to my Soul, as a ſtinking carkaſs to my Senſes. Hoſ. 14.

Lord, whom have I in Heaven but thee, or on Earth that I deſire beſides thee. Put me not off with the Bleſſings of thy footſtool; thy reconciled Face do I ſeek. Others are onely for a belly full of outward Bleſſings, let me taſte alſo of the upper ſprings of thy Bounty. I commit my Pſal. 73. 25. Pſal. 4. 6, 7.

my ſelf and all my Concerns to thy Cuſtody. I acquieſce in thee onely, as my adequate aim, and ultimate end; ſay unto my Soul, I am thy Salvation: This is all my deſire, all that I long for: Having this, what have I not. Aſſure me of this, I am ſatisfied. As for outward things, thy Will be done, and not mine; give me, if it pleaſe thee, *Agur*'s Portion, neither Poverty, nor Riches, a competency, a ſufficiency, without ſuperfluity.

Prov. 30. 8.

Lord, I aſſent to thy Soveraignty, thou onely ſhalt have the ſupremacy in my Soul; thy Law is my delight, thy Commands are not grievous

Rom. 7. 22.

vous to my Mind, and inward Man; thy Service is my Liberty; my Sins are my Burthen.

Thy Vowes are upon me, O God; I will pay them in the presence of them that fear thee, and offer them up to thee upon that Altar that sanctifieth every Sacrifice that finds acceptance with thy self; even Jesus Christ who is able to keep that which I have committed to his Care and Charge. I take thy Promises for my Portion, which I prefer before all Earthly possessions. Psal. 56. 12. Psal. 22. 25.

Secondly, Say of God the Son,

Lord,

Lord, all that I have, hold or enjoy is thine own, by the undoubted right of Creation, by conqueſt, by thy purchaſe in my Redemption, and by that plentiful proviſion thou appoints for me providentially.

Pſal. 45. 5. I will ſpeak of the Glorious Majeſty of thy Kingdom, and ſing of thy righteouſneſs. O moſt mighty, in thy Majeſty ride on proſperouſly. I will own thee for my Lord and Law-giver, and fight under thy Banner.

The Scepter of thy Kingdome is a right Scepter. I count all other things loſs, for Phil. 3. 8. the excellency of the knowledge of Jeſus Chriſt my Lord. I take

I take thee for my Prophet to teach me, as my Prieſt to ſanctifie me, and as my King to govern me; And I ſhall be lead by thee as my Captain, Counſellor, and Conductor, to go where thou ſayſt *Go*; to come when thou biddeſt me *Come*; and to do what thou biddeſt me do. Thou art worthy, who was ſlain, to receive Power, and Riches, and Wiſdome, *&c.* Matth. 8. 9. Revel. 5. 12.

All the powers of my Soul, Lord, are ready to reſign to thee, take the poſſeſſion of every Room, of every Faculty, that Salvation may come to this houſe. So ſhall my joy be greater than the joy in Harveſt, or then that of Luke 19. 9.

Isa 9. 3. thoſe that divide the ſpoyl.

Oh here's the freeſt Gift that ever I gained! the moſt precious Prize I ever ran for, and obtained. The moſt ſoverain Balm that ever my Soul was bathed with: My Lines are fallen to me in a fair ground,&c.

Psal. 16. 6.

Psal. 66. 16. Come, and hear all yee that fear God, and I will tell you what he hath done for my Soul. When I was ſick, the Lord ſaved me; when ſorrowful, he ſupported me; when tempted, he ſtrengthned me; when I was in bonds, he bailed me; and when I was broken in heart for ſin, he healed me.

Oh!

Oh! all other are Physitians of no value, none but Christ, he is the chief of Ten thousand; Were I now to choose, I should set light by all the World; there is nothing in it amiable, nothing in it valuable, worthy to stand in competition with the Lord Jesus Christ. Psal. 147. 3.

My heart melteth, even fainteth with desire to enjoy him whom my Soul loveth: Come my Wel-beloved; break off delayes and come cast thy Skirt over me, and thy Shoe; beat Satan out of his holds; Thou who hast the Key of *David* open, and enter into my heart, eject 12 Cor. 10. 5.

every weight, every high thought, and make my Soul a Palace, a Pavilion for thy Spirit.

I assent and consent to thy Covenant, the Conditions of it are holy, just, and good. Let me have but thee, I have all, and abound. I will lodg no sin in my bosome, but even detest every false way, and have respect to all thy Precepts, at all times: yet since I cannot do the good I would, nor avoid the evil I should; Oh! thou good *Samaritan*, who wast touched with thy peoples infirmities, being thy self compassed therewith, shew compassion

Psal. 119. 31, 111, 117.

Heb. 4. 15. Ch. 5. 2.

to

to thy frail Creature, and impute not to me theſe failings; let them not forfeit thy Favour, neither the fellowſhip with thy Grace: but let me ever enjoy thee in the Beauties of holineſs, and count it my happineſs to dwell for ever in thy preſence.

O Holy Spirit of Chriſt the Comforter, who fulfilleſt the deſires of them that fear thee, and wilt dwell with the humble in heart, diſdain not to take mine for thy habitation; To this end create in me a clean heart, ſweep every corner of me; let my whole Man be a Temple Con-

Consecrated to thy Service; make my Soul as a well watered Garden, wherein thou mayst plant thy guifts, and cause thy Graces to grow.

Cant. 4. 16. Awake O North Wind, my sailes shall be ready, and come thou South, breathe forth thy benign influences upon me, that I may be affected with the savour of thy Cant. 1. 3, 4. sweet Odours; Where I am refractory draw me irresistably; 2 Cor. 10. 5. beat down strong holds, and all carnal reasons that exalt themselves against God and Jesus Christ; take away the enmity of my will, and Psal. 110. 3. make me willing in the day of thy power; Set thy seal upon

upon my heart, and raiſe all Soul and Body to be ſervants of righteouſneſs unto holineſs.

Now Holy, Bleſſed and Glorious Trinity, I take you for my Father, Saviour, and Sanctifier, promiſing to renounce Sin, Satan and the World, and mine own righteouſneſs, and do ſincerely reſign my ſelf to God through Chriſt, proteſting to follow the Conduct of his Spirit all my dayes.

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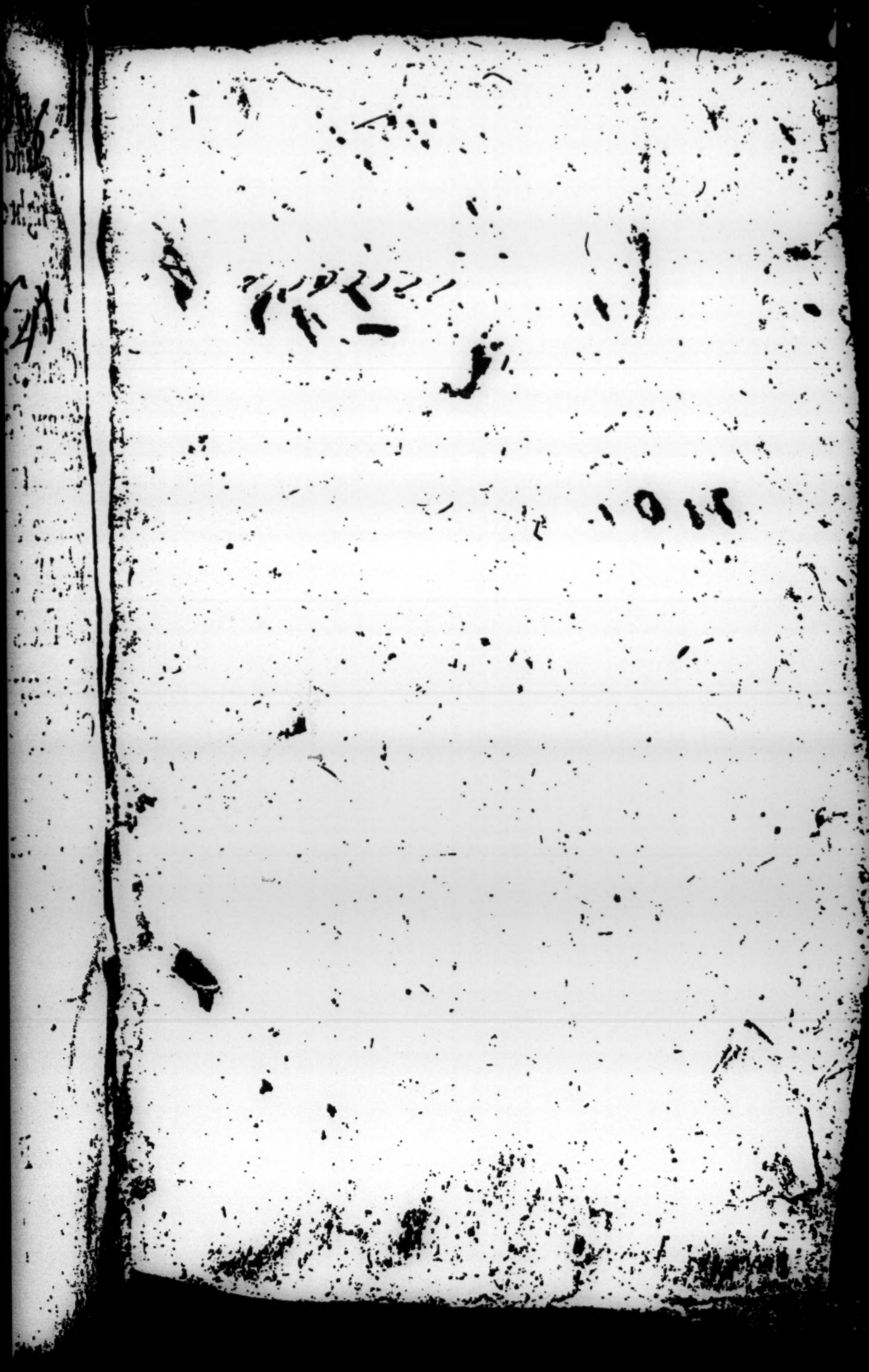
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